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FARMER'S OWN BOOK.

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THE

FARMER'S OWN BOOK

OF

INTELLECTUAL

AND

MORAL IMPROVEMENT.

BY HORACE HOOKER.
Hartford, Conn.

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PUBLISHED BY GOULD, NEWMAN AND SAXTON,
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TABLE OF CONTENTS.

CHAPTER I.

Christian Farmer's Privileges.

Introductory remarks.—Lawful business favorable to christian character.—School for a higher state of existence.—Husbandry the employment of men in paradise.—A farmer knows his business is lawful.—Farming favorable to mental effort.—Admits continuous thought.—Exceptions.—Reason that farmers are generally distinguished for intelligence.—Farming a healthful employment.—Exercises all the muscles.—Some employments exercise only a part.—Operatives in factories.—Mechanics.—Merchants.—Some occupations too exciting.—Farming not.—Affords peculiar advantages for intellectual improvement.—Objects of nature fitted to awaken the mind.—Science and observation necessary for the farmer.—Sameness of scenery in cities.—Changes in rural scenery.—Farming affords seasons of leisure.—Rainy days.—Winter evenings Page 13

CHAPTER II.

Christian Farmer's Privileges.

Husbandry fitted to form some valuable traits of character.—Retirement of the farmer promotes Equanimi-

ty and Calmness.—Extremes in the life of a merchant. —Business of the farmer regular and uniform.—Stability a peculiar feature of rural life.—Visible in the external appearance of the country.—Favorable to good order.—Farming fitted to form habits of prudence.—Merchants adventurous.—Farming promotes patience.—Promotes energy and moral courage.—Forms a habit of promptness in improving present opportunities.—Of self-respect and manly independence.—Farmers the natural defenders of their country. — Examples. — Farming favorable to common sense.—Judgment constantly exercised.—Gains of the farmer moderate and sure.—Farming favorable to habits of devotion.—Influence of the works of God. —Moral truth illustrated from farming and rural scenery, in the Bible.—Examples.—Farming affords evidence of the wisdom and power of God.—Of the Immutability of God.—Examples.—Rural scenes no too absorbing.—Farmers remote from the corruptio of cities.—Influence in the city and country con pared.—Good neighborhood in the country.—Prov dences more impressive in the country than in t city.—Funerals Page

CHAPTER III.

Christian Farmer's Temptations.

Peculiar besetting sins.—Temptations to complai the weather. — Sinful. — Unreasonable. — Selfis Useless.—To be dissatisfied with his crops.—I sale of his products.—Tricks of trade.—Tempt in regard to price.—Market price the standard.

tian Farmer, is very probable. No more are the privileges of the Gospel enjoyed, to their full extent, by every, or even by any Christian. The *temptations* which will be noticed, as springing from this employment, may not beset all, in the same degree;—but it is believed that they are real and dangerous foes, against which every member of the profession ought to be on his guard. For the sake of brevity, many *duties* of the Christian Farmer, have been omitted; and none has been mentioned which can be neglected, without injury to himself, and to the community, of which farmers constitute so large and interesting a part.

That those for whom the work is especially designed, may read it with candor, and with profit, is the desire of their friend and well wisher,

THE AUTHOR.

ty and Calmness.—Extremes in the life of a merchant. —Business of the farmer regular and uniform.—Stability a peculiar feature of rural life.—Visible in the external appearance of the country.—Favorable to good order.—Farming fitted to form habits of prudence.—Merchants adventurous.—Farming promotes patience.—Promotes energy and moral courage.—Forms a habit of promptness in improving present opportunities.—Of self-respect and manly independence.—Farmers the natural defenders of their country. — Examples. — Farming favorable to common sense.—Judgment constantly exercised.—Gains of the farmer moderate and sure.—Farming favorable to habits of devotion.—Influence of the works of God. — Moral truth illustrated from farming and rural scenery, in the Bible.—Examples.—Farming affords evidence of the wisdom and power of God.—Of the Immutability of God.—Examples.—Rural scenes not too absorbing.—Farmers remote from the corruption of cities.—Influence in the city and country compared.—Good neighborhood in the country.—Providences more impressive in the country than in the city.—Funerals Page 28

CHAPTER III.

Christian Farmer's Temptations.

Peculiar besetting sins.—Temptations to complain of the weather. — Sinful. — Unreasonable. — Selfish. — Useless.—To be dissatisfied with his crops.—In the le of his products.—Tricks of trade.—Temptations gard to price.—Market price the standard.—Ex-

ceptions.—Examples of fraud.—Temptations in regard to weight and measure.—In regard to quality.—Examples.—Prayerfulness needed in trading.—Example of a Christian in business.—Temptations to illiberality Page 57

CHAPTER IV.

Christian Farmer's Temptations.

To envy other professions.—Cerebral and manual labor.—Nature works for the farmer.—All classes dependent on each other.—Illustration.—Division of labor founded in the soil.—Demagogues declaim about aristocracy.—Temptation to 'add field to field.'—Bad influence of this.—Example from Roman government.—Temptation to be opinionative.—Excessive desire of political distinction.—Neglect of public duties Page 76

CHAPTER V.

Christian Farmer's Duties.

Connection of religion with business.—Choice of a residence.—Emigration to the West.—Reason for remaining in New England.—Buildings.—Conveniences for devotion.—Too great expense to be avoided.—Domestic duties.—Government of a family.—Instruction.—Advantages of a parent for instruction.—Manner of teaching.—Books.—Family prayer.—Faulty mode of.—Time of.—Domestics absent.—Domestics should have leisure for devotion.—Should be made to observe the Sabbath.—To attend public wor-

ship.—Christian Farmer will be kind to his workmen.—Punctual payment of wages.—Good influence over laborers.—Caution in employing laborers.—Kindness to dumb animals.—Cattle treated cruelly.—Killing birds for sport.—Usefulness of birds to the farmer.—Planting shade trees.—Forest trees of our country.—Influence of ornamental shade trees.—Burying grounds neglected.—Knowledge needed by a Christian Farmer.—Sciences necessary for successful husbandry.—Chemistry.—Botany.—Geology.—Entomology.—Use of 'book knowledge' to farmers.—Example.—Duty of the Christian Farmer to improve his profession Page 97

CHAPTER VI.

Christian Farmer's Duties.

Christian Farmer accommodating towards his neighbors.—Cheerful in lending.—Careful to return what he borrows.—Will not rely on others for necessary implements.—Good fences.—Bad fences breed quarrels.—Frequent reckonings.—Taking an account of property.—Keeping an account of expenses.—Salaries.—Debts to be avoided.—Bad influence of being in debt.—Spirit of forbearance towards neighbors.—Kindness of language.—Unseasonable visits.—Interest in the affairs of others.—Christian Farmer a friend to temperance.—Influence of ardent spirit on himself.—On his family.—On his guests.—On his laborers.—On society.—On religious institutions.—The Christian Farmer will regard religious institutions.—Friendly to his pastor.—Pays his share of expense

cheerfully.—Influence of religious institutions on morals.—Washington's farewell address.—Connection of religion with political economy.—Duties towards common schools.—Influence of public opinion on common schools.—Of farmers on public opinion.—Danger of an aristocracy of knowledge.—School meetings.—Visiting schools.—Cheap teachers.—Parish Library.—Selecting books.—Taxes for Parish Library.—Forsaken Libraries.—Public taxes paid cheerfully.—Political duties of a Christian Farmer.—Comparative advantages of farmers in this country.—Farmers in feudal times.—in Russia.—Poland.—Asia Minor.—Egypt.—Lower Canada.—England.—Conclusion Page 141

PREFACE.

The writer of the following pages, as some of his readers might, perhaps, discover without this confession, is not a farmer. But he is no stranger to the duties and labors of practical husbandry. He is the son of a farmer, and the early years of his life were spent in the healthful and honorable employment of tilling the ground. The labors of the plough and the hoe, of planting and of gathering the harvest, have not faded from his memory. And one of the pleasures which he anticipates in composing the following pages, is the reviving in his mind of scenes and duties of bygone days. He hopes, also, that his remarks will not be altogether unprofitable or uninteresting to the class for which they are designed. With this class his first associations were formed—among them, are many of his friends and relatives—and to them he is bound both by affection and principle.

That all the *privileges* which may be described as belonging to the occupation of husbandry, are not enjoyed, to their full extent, by every Chris-

THE FARMER'S OWN BOOK.

CHAPTER I.

CHRISTIAN FARMER'S PRIVILEGES.

It is a great mistake to suppose that men must shut themselves up in cloisters, or retire to the solitude of a desert, if they would cultivate piety of heart. Some have thought that it is almost impossible to live and act in society, and not be impeded in the christian race. They have felt that the business of life is so absorbing, so full of temptations to dishonesty, and to forgetfulness of God, that they must either relinquish active employments, or hazard the loss of heaven. If this were so, it would be an imputation on the wisdom of the Maker and Governor of the world. He has so formed men that their structure, their desires, and their necessities, prompt them to rush into the busy, bustling scenes of the social state. And both analogy and facts warrant the conclusion,

that they can be better fitting for heaven, wl engaged in these scenes, with a proper spi than while devoting their days to calm an uninterrupted meditation. It is only by exerc is that our muscles gain strength and firmness, so it is only by successive acts ripening into habits, that virtue becomes firm and vigorous. He can struggle against temptation, and overcome in the contest, who has been accustomed to this moral warfare. While he who has avoided the contest, has never buckled on his armor against the attacks of the world, is weak and defenceless; and is safe only while he is unassailed.

The lawful business of life, is admirably fitted to form those habits of watchfulness and resistance of temptation which constitute an essential part of the christian character. The various occupations and professions of men, may be regarded as so many schools, in which they are preparing for a higher state of existence. Doubtless there is a difference in the advantages which these schools afford for moral training. Some are more, others less favorable to the formation of virtuous habits, and the development of virtuous principles. But, un-

less the learner is in fault, all will lend an influence, in fitting him for the nobler employments of the future life.

It would be easy to point out many kinds of business which are apparently useless, or of doubtful tendency. Some other kinds might be mentioned which are plainly unlawful, and pernicious to society. But no uncertainty as to its lawfulness, or utility, pertains to the business of husbandry. The farmer need not hesitate, or go forward in his work with feeble arm and tardy step, because conscience calls in question the effects of his labor. The gains which result from it need not be embittered by the reflection, that widows and orphans suffer to fill his purse. An approving conscience and an approving God, animate him in his labors, and nerve him for duty.

His is the occupation of man in a state of innocence. God placed our first ancestor in the garden of Eden, to dress and to keep it. As his occupation most administers to man's necessities, it first employed his powers. And if he fell from his innocence, he could not lay any part of the blame, on the nature of the business selected for him by his Maker. By

its favorable influence on morals, it still attests the wisdom and the goodness which singled out this occupation for man, while the momentous question was pending, whether he should forever retain the divine favor, or incur the just indignation of heaven.

One of the privileges, then, of the Christian Farmer, is an undoubted conviction that he is engaged in an employment, acceptable to God, and profitable to men. And how great is this privilege let him tell who counts up the gains of the day, or the week, in bitterness of soul, because they are the price of known, or suspected dishonesty. And how great is this privilege let him, too, tell, who is dissatisfied with successful labors, because they add nothing to the happiness of the human race. Plans may be skilfully devised, and promptly executed; but when the employment is of pernicious, or even of doubtful tendency, the mind will rarely be long at rest.

Another privilege of the Christian Farmer, is that his employment is *so favorable to mental effort.* I do not here refer to the seasons of leisure which his employment offers, nor to the fitness of the scenes amid which he moves,

to excite contemplation. These topics will be noticed in another place. I refer to the opportunity which many of the operations of farming afford, for deep, continuous thought. The farmer can often carry on his work, without any material hindrance, while engaged in meditation upon some interesting subject. This is an advantage which he enjoys above those whose daily business absorbs the whole force of their minds. It may even be questioned, whether the excitement of bodily exercise, does not so invigorate the mind, that the farmer, while engaged in many kinds of his business, can pursue a train of thought as successfully, as if thinking was his sole employment.

True, only a part of the occupations of the farmer, afford so much opportunity for thought. A field which is level and free from stones and other obstructions, may be ploughed while the mind is at full liberty to dwell on whatever topics of politics, or literature, or history, or even metaphysics, it prefers. But in other occupations of husbandry, if the chief attention should be fixed on some intellectual subject, it would soon be found that both could not be

conveniently prosecuted at the same time This may, however, be regarded as the exception. The general rule is, that the Christian Farmer, without inconvenience, can indulge in serious reflection, in fervent ejaculations to heaven, in meditations upon the kingdom of Christ, or even in abstract speculations, while engaged in the peculiar business of his profession. Thus, without the sacrifice of health, which the mere student too often makes, his knowledge can keep pace with the growth of his crops.

It is, doubtless, in some degree owing to this opportunity for thought, that farmers, as a class, are distinguished for intelligence and sound sense. No other body of laboring men are so much characterized by habits of calm, and serious reflection. They are not easily led to embrace a sentiment, or adopt a plan, until they have revolved it in their minds, in the quiet labors of the field. Other classes of men may be more excitable, and more readily drawn to engage in schemes of business or politics; but no other, with patient investigation, arrives as surely at what is true and expedient. With no other class will sound reasoning be allowed

ıore weight. They want rational and con-
ncing argument, not sprightly flashes of wit,
: elegancies of expression. These may serve
ı amuse some who move among the varying
ıd exciting scenes of a large town, but they
ave few charms for the husbandman. A
eautiful thought, or a perspicuous argument,
ill furnish matter for reflection, while he is
lanting his corn, or gathering in his harvest;
ut your prettinesses of style, and your delicate
entimentalisms, you must carry to another mar-
et. They may suit the taste of those who
ever rise to the level of vigorous thinking, or
e too overwhelmed with cares and business
master abstruse discussions. But they are
ipid and distasteful to the sound, discrimina-
g mind of the intelligent farmer.

Another privilege of the Christian Farmer
ound in the *healthfulness of his employ-*
t. It is fitted to bring all his muscles into
n. None of them are left to become fee-
y disuse, and none to become distorted or
portionate by excessive exertion. Some
of manual labor require too much of one
muscles, while they exact scarcely any-
from the rest. As if a tyrant should tax

a part of his subjects to the extent of endurance, and let the other part go free. These over-burdened portions of the human frame, at length, show, by their increased size, or in some other way, the effects of this excessive demand upon their exertions. The other portions, meantime, from the want of exercise, decay, or become languid and inert. This cannot be regarded as a healthy condition of the body.

But the occupations of husbandry are so various, that they call almost equally upon the physical powers, in proportion to their capacity. In this way, the symmetry and health of the system are aided and preserved. Its effects on the human frame, corresponding with the nature given man by his Maker, show, evidently, that husbandry was designed to be the prime occupation of the human family.

The operative in the factory, and the mechanic in his shop, are often from the very nature of their employments, obliged to breathe a corrupt and insalubrious atmosphere. And when this is not the case, it is rarely possible for them to secure those fresh, invigorating breezes which the farmer inhales, and which paint the

flush of health on his cheek. Until the farmer has felt the ills to which the laborer in the factory, the mechanic in his shop, the merchant in his counting room, and the student in his study are subject, he will not know the value of the privilege now passing in review. The single fact that invalids, from other employments, are sent to the labors of husbandry, by their medical advisers, is proof of its healthful tendency.

Some other employments are so exciting in their own nature, or in the circumstances in which they must be pursued, that they are unfavorable, and often fatal, to the constitution. The physician, the advocate, the clergyman, are frequently brought, by their professions, into the midst of labors and of scenes, in which the mind is excited to a degree that is entirely inconsistent with the preservation of health. And they sometimes shorten life by the draft which they must make upon their vital powers, or else fail to accomplish the benevolent wishes of their own hearts, and to meet the expectations, often unreasonable and extravagant, of their employers.

Not so the occupation of the C
Farmer. If there are seasons in which
more than usual anxiety for his crops, o
than usual pressure of business, the anx
less intense, the pressure less exhausting
in the case of the physician, the advocate
the clergyman. It is not a matter o
or death to the body—of eternal life or e
death to the soul. He may feel weighed
by the burdens which harvest imposes ; b
knows it will soon be over, and he expec
long to welcome the last sheaf to his we
led barn. No responsibility is felt, like th
him who sees the sick sufferer fastening all
of relief on his skill and attention,—or of
on whose eloquence an accused, perha
innocent, fellow mortal has staked characte
life,—or of him to whom the departing,
nized spirit looks for help in escaping fro
wrath to come.

The very retirement and solitude in w
the Christian Farmer passes so large a porti
his time, secures him against many of thos
citing scenes, which are rapidly wearing a
the lives of others. It is not in the cro

ırt, where every change of commerce is seen the countenance of the adventurous merant, that health resides. If the last foot-steps justice, retiring from earth, as the poets feign, ere imprinted on rural scenery, so if health ere to leave these regions of pollution, and asnd to a purer world, her last traces would be ınd in the still retreats of the Christian ırmer.

The occupation of the Christian Farmer afrds peculiar advantages for *intellectual imovement*. He is surrounded on every side, ıd every day, by the works of God, in all eir richness and in all their variety. What isdom in designing, what skill in executing, hat benevolence in imparting, are manifested all the objects which meet his eye! If he ıs any curiosity—any expansion of mind—ıy desire to learn the character of his Maker, ; must find numberless causes to excite his onder and untiring observation.—If he has a ste for mineralogy, or for geology, or for botıy, or for entomology, he continually moves nong objects which must arouse his mind to serve and investigate. If he loves to watch

the motions, or trace the habits, of birds or insects—if he has a taste for natural scenery, or for the melody of the groves, or for the flowers which adorn the meadows, he will always find something new and beautiful wherever his footsteps may lead.

Even the necessity of the case will excite him to intellectual acquisitions. At this day, the Christian Farmer will not be content with performing certain processes in his business, which he learned from his forefathers. He will not rest satisfied until he understands why crops follow each other better in one succession than in another. He will wish to learn why one soil is better fitted for one crop, than for another; and why one mode of cultivation is better than another. He will wish to know the nature of different soils,—and how a vicious soil can be remedied. He will examine the soil of his own farm, and learn its peculiar properties, and for what kind of crops it is best suited.—Not only will he wish to know all the approved processes of cultivation, but the r sons of these processes. The very exig cy of the case, then lays a necessity on t

Christian Farmer to be diligent in making intellectual attainments.

The freshness of the natural scenes amid which he passes his life, is fitted to keep the mind of the Christian Farmer constantly awake, and active. In the city, you look on the huge and costly piles of buildings, at first, with amazement. You wonder at the wealth which could afford, at the taste which could devise, and at the skill which could execute so beautiful and so magnificent fabrics. You look again, tomorrow, and they present the same aspect to your view. Winter comes, but the scene is unchanged by the frosts and tempests. Spring spreads her mantle over the earth, but the same piles of brick and stone, in the very same connection, still meet your eye. Nor winter cold, nor summer heat, alters the scene. It is all the same. The eye ceases to wander and to observe. The mind ceases to note the impressions made upon it, and becomes listless. Some other source of excitement must be sought, as a relief from the apathy which follows the incessant recurrence of the same object.

Not so the scenes of rural life. The aspect of nature is constantly changing. Now she decks herself in the snowy robes of winter, and now in the rich velvet of spring. The flower of yesterday is fruit to day. What was the blade but just now, will, anon become a waving harvest. Amidst these perpetual and pleasing changes, the mind can never tire nor become satiated. There is a freshness of feeling and of impression that is peculiarly favorable to mental improvement.

Were it possible to invent some mode by which the works of man could participate in the changes of the works of God, the character of cities would doubtless be very different from what it is at present. The works of man change, it is true, but alas, it is the change of decay. Only the works of God change to become more vigorous, and put on new beauty.

The occupation of the Christian Farmer is peculiarly favorable to mental improvement, on *account of the seasons of leisure which it affords.* There are many days, every year, when unpleasant weather releases the farmer from the labors of the field. True, he can

often find something within doors, which might occupy his attention; but still he may, at least now and then, on such days, spare time for intellectual cultivation. The changes of weather release not from the labors of the factory, the shop or the study. And if the merchant is not occupied, in unpleasant weather, by attending on his customers, he has enough to do in looking over his accounts, and posting his books.

But it is the season of winter which is rich in opportunities of intellectual cultivation for the farmer. While the mechanic is still plying his labors, evening dismisses the farmer from his toils. Invigorated, rather than wearied, by exercise, he sits down with his books before a cheerful fire, and treasures up stores of knowledge from which he can draw materials for future reflection. If other classes, whose business demands close mental application through the day, are at leisure to devote the evening to reading, and literary pursuits, their minds fatigued by labor, or exhausted by excitement, are often disqualified to relish, or profit by, the studies which absorb the fresher powers of the more fortunate farmer.

CHAPTER II.

CHRISTIAN FARMER'S PRIVILEGES.

THE occupation of husbandry is *fitted to form several valuable traits of character.* The business in which a man from day to day engages, and in which he employs the greater part of his time, must leave its impress on his mind. This is a fact so well understood, that observing and shrewd men can often determine the occupation of an entire stranger, from his habits of thought and expression.

The retirement in which the farmer pursues his toils, and the quiet nature of his employment, are fitted to produce *equanimity and calmness* of feeling. The merchant, who moves continually among men, and in the midst of exciting scenes; whose property is continually at hazard; passess a life in which the extremes of joy and depression, are often in near neighborhood. At one time, he is the owner of a splendid fortune. At another uncertain whether he is worth a dollar. In the morning, his hopes are high and his prospects bright, bu

t evening the changes of commerce, the failre of a debtor, or the ravages of a storm at ea, have spread a dark pall over his expectaion. The tendency of such an employment, is to painful fluctuations of feeling. Its influence is seen in motions quick—in decisions prompt —in actions energetic.

The business of the farmer is regular, uniform, and slow,—but constant in progression, like the laws of nature on which it depends. Not often is there any cause for anxiety, or any sudden turn of fortune to excite fear or hope in the life of a farmer. A tornado or a flood may now and then injure his fields, or destroy his crops; but they are, in our climate, too rare in occurrence, and too feeble and limited in their effects, to be made matters of calculation, or to modify the character. The loss may be deeply felt, for a time; but a similar occurrence is not so much expected, as to form a habit of anxious care. True the farmer, as we shall notice hereafter, is sometimes prone to indulge gloomy forebodings about the weather, at certain seasons of the year, when his crops are peculiarly exposed, but these sea-

sons are of so short duration, and the cause of apprehension is generally so slight, that they have no very powerful influence on his mind. The habitual state of feeling, if we take the whole class of those engaged in husbandry and form our estimate from the mass of thoughts and feelings and habits, rather than from the trifling and few exceptions, will be found to be calm and not easily ruffled.

Stability is the peculiar feature which marks rural life; and this it is which makes the agricultural class, the pillar and the hope of our institutions. This feature is impressed on their minds by the uniformity which is a prominent characteristic of their occupation. They are stable, because they have been conversant with the stable and regular operations of nature. Their character resembles their employment. They catch the spirit of their teacher.—Nature is uniform, calm and stable, and her pupils, as we might expect, imitate her example.

This calmness and this stability, are visible in the external appearance of country towns. Change is rare, and slow. Innovation finds little encouragement. If you meet a village,

rapidly rising, where a few years ago were only cultivated fields, or forests, you will not hesitate to ascribe it to the restless spirit of commerce, or of manufactures. Sudden changes like these are not often the result of agriculture. Some may regard this as a defect in its influence.—We do not view it in this light. It may be cheerfully granted that enterprise is less the peculiarity of agriculture than of commerce and the arts. And it must be acknowledged that the very stability which the pursuits of the farmer impress on his mind, is in its nature, adverse to change and innovation, and may obstruct the progress of improvement. This must be guarded against, as the dangerous extreme to which the desire for a uniform and stable order of things, may conduct. But with this possibility of abuse, the stability in the agricultural class, even if it sometimes hinders the growth of things which are good, notwithstanding they are new, is the safe-guard of our government. It is the balance-wheel which regulates the machine of civil society, in our country. The tendency of our institutions, the tendency of the spirit of the age, is to

change. If any thing can check th
revolutions that may be disastrous, it i
the stable habits acquired in the cul
the ground.

Prudence is another feature whi
cupation of the farmer is fitted to im
the mind. It is by slow degrees tha
and his orchards and his flocks grow
ty. Nature does not, generally, pc
superabundance of her gifts, one ye
next with envious hand, deal out a
tance. In this respect she is nearl
Very rarely, it is true, a drought o
may cut off the crops, or lessen their
or an unusual abundance may, now
occur. But as this can never be a
previous calculation, no encourageme
to an adventurous spirit.

The merchant is prone, when he
interests at stake, or when an opport
sents of making a rapid fortune,
much on the result of a single sche
employment often affords temptatio
and is fitted to produce a habit of ve
speculation. But husbandry inspir

ferent spirit. Slow and sure, is the princi-
ı which it every where teaches; and if the
pil in this school is rash and imprudent, he
ıo in direct opposition to instruction which is
'en 'line upon line.'

Another feature which the occupation of the
sbandman is fitted to impress upon the mind,
the virtue of patience. This effect is atten-
d to by James, when he encourages the
ıpersed of the twelve tribes, to endure tribu-
ion. 'Behold the husbandman waiteth
' the precious fruit of the earth, and hath
ıg patience for it until he receive the early
d latter rain. Be ye also patient.' The
erations of farming are exceedingly well
ıpted to train the heart to the exercise of
tience. The processes of nature are slow.
ıe seed must be cast into the ground, and
there awhile before it appears in the tender
ıde. It then demands the protracted care
l skill of the watchful cultivator. At length
ılossoms, and finally, as if to form and then
vard the habit of patience, it pours forth its
it into his joyful bosom.

The whole process is most happily suited to

teach men to endure. For though its pr
is slow, and will not be much hastened b
artificial means, which the impatience o
may apply, it is constantly advancing.
week to week, if not from day to day, th
bandman can see fresh promise that his
tation will not be in vain.

The *exposures* to which the farmer i
ject, and the *obstacles* which he has to e
ter, tend to cultivate *energy and morai*
age. He is not daunted by the obstr
which must be met in pressing onward
any object that involves the public w
for he has been accustomed to face diffi
His employments give vigor to his muscl
firmness to his nerves, which sustain th
al daring of his soul. In others, the spi
be bold to resolve and willing to execute
which cost effort and incur obloquy ; b
nervous and the muscular systems defe
purposes of the mind. The man draws
and his plans fail, for want of that mora
age which the firmer nerves and the mo
orous habits of the farmer, rarely fail i
part.

'he tendency of farming, is to form a *habit* *vromptness in improving present opportu-* :s. In some other employments, if men ıegligent and idle, to day, they may, to ɜ extent, repair the inconvenience or loss louble diligence, tomorrow. There are no :al periods, no fleeting opportunities, in y kinds of mechanical business. Tomor- is as fit as to-day, for accomplishing the ɪ, winter as summer, and spring as autumn. ut the occupation of the farmer depends much on the seasons, and on the state of weather. From the beginning to the end ıe year, it is full of special times and op- ınities for different kinds of work. If he not sow, within the appointed limit, he ot expect to reap. If he does not culti- his corn, at a particular time, he need not for a crop. If he neglects his ripened grain, l soon be wasted. If he does not pluck his at the proper season, his trees will have omed and bent under their load, in vain. re never delays her progress to accommo- the idle and sluggish. ' *To day*, or never,' ıt thy hand findeth to do, do it with thy t, and do it at once,' is her warning voice

to all who would share in her rewards. constant discipline is admirably suited to mote watchfulness, in moral things, and pro- ness, in mental operations. A farmer may slack,—he may neglect the fitted times for tion; but he thwarts the tendencies of employment, and slights the instructions of faithful teacher.

The situation of the farmer tends to vate *a habit of self respect, and manly in- pendence.* The fields where he plies his toils, are his own. His house is his his farm his barony—his laborers, his sub- Over this domain he rules with paternal- ness, and trusts, not as the haughty feudal- ble of ancient times, to his spear and his sword, for defence, but to the protecting of his country.

The fact, too, that so much of his ne- ry subsistence is drawn from his own resou- promotes an independent feeling. For luxu- and ornaments, it is true, he must rely on skill and enterprise of others; but the articles essential to health and comfort, he pro- cures by his own industry, and gathers fr the limits of his own farm.

'His herds with milk, his fields with bread,
His flocks supply him with attire;
His trees in summer yield him shade,
In winter, fire'—

These circumstances are suited to form feel-
gs of self respect, and independence. Un-
r their influence, the farmer while moving
nong his fellow men, is as far from the haugh-
ness of a lordly aristocrat, as he is free from
e servility of a timid vassal. To bow and
cringe before the pride of high birth, or the
are and splendor of wealth, he leaves to oth-
s. He tempers self-respect with respect for
s fellow men; and unfettered and indepen-
ent, he wishes to extend the same boon to
e whole human family. Honest and unsus-
ecting, the cultivators of the soil, may, for a
hile, be deceived by the cunning of dema-
gues; but they quail not before the sugges-
ons of fear, or the terrors of force.

Farmers are the most natural defenders of
eir country. They have an interest in the
il. They are attached to their hills and val-
es by the strongest ties. Here was their birth-
lace. Here they spent the happy hours of

childhood. Here was the scene of their ea sports, and here are the objects on which w fixed their young affections. Here are t buildings which their ancestors erected, th grounds which they cultivated, and the tem ples in which they worshipped; here is 'th place of their fathers' sepulchres.' Every thin elevating in the remembrance of ancestry, ever thing tender in the recollections of the scene and joys of early life, every thing thrilling i the delights of home, nerves the heart of th farmer to defend his inheritance, and with i the honors of his country. No wonder th battle-cry of old should have been, 'Pro ar et focis.'—*Strike for your altars and you fires.* The armies that achieved our indepen dence, were composed chiefly of hardy yeo manry, and some of the most distinguishe officers were farmers. Of this class were Pu man, and Gates, and Lincoln.

It was a wise policy in Rome, to trust th defence of her frontiers to colonies of indepen dent husbandmen, rather than to standing a mies and military fortifications.

Husbandry is favorable to the cultivation

that useful trait of character, denominated *common sense*. The want of this is very quickly perceived by farmers. To be destitute of *common sense* whatever may be the intellectual acquisitions, however splendid the genius, however pure, even, the character,—is to be subject in the country, to pity, if not to ridicule. A defect in moral principle would be scarcely less pardonable, than a defect in the knowledge of common life. This shows that such a defect is rare among those who are trained up in rural occupations. The reason, doubtless, is that these occupations require the frequent exercise of judgment. 'There is room for ingenuity, there is a demand for sound discretion, in almost all the diversified operations of agriculture. The mechanic may work merely *by rule*, and thus himself become almost a machine; very exact and nice so far as his rules will guide him, but nonplussed when these fail. His mental effort, in that case, becomes chiefly that of the memory, not the judgment. Not so with the farmer. Constantly compelled to act in new circumstances, for which he has no specific rule, he is called to continual acts of in-

dependent judgment. Every foot of fence that he makes, every step that he guides the plough, every stroke with the scythe, the sickle, or the hoe, demands a fresh and prompt exercise of practical judgment. So does the estimate, the care, and the management of his animals. Thus the farmer becomes what himself so significantly designates by the term a *man of common sense.* Practical philosophy is his pursuit from morning till night.'

It is an advantage of no slight value in the occupation of the farmer, that his gains are *moderate,* while they are more uniform and sure than in many other kinds of business. Gains that spring from industry and frugality, last the longest and are worth the most. 'Light come, light go,' is an old proverb, and time does not prove it false. The money gained by a fortunate speculation, that has cost little trouble, will, not unlikely, be spent in luxuries and self indulgence. It will lead to expensive and idle habits, and in the end, may prove a canker both to the purse and to the character. Every dollar which the farmer earns by patient and honest industry, will be used with econo-

my. The very labor of earning it will teach him its worth. His profits, increasing slowly, are not so likely to make him feel haughty and purse proud, as if they were suddenly accumulated. Even if he grows to be rich, he will not be likely to venture upon showy and expensive modes of living, as those are who have risen from poverty, by some unexpected success in trade. His mind conforms to the gradual change in his circumstances; and there is not, in his case, that incongruity between his habits and his wealth, which sometimes exposes men to ridicule, and always to danger.

The Christian Farmer ought to regard himself as peculiarly happy in having an employment so favorable to *habits of devotion.* Either in their own nature, or in the circumstances in which they must be pursued, some other occupations impede, if they do not prevent devotional feelings. Not so those of the farmer.

'The calm retreat, the silent shade
With prayer and praise agree;
And seem by thy sweet bounty made
For those that follow thee.'

This is truth as well as poetry, and it well describes the scenes of agricultural life. The works of God awoke the rapturous devotions, and drew forth the sweetest as well as the most exalted strains, of ancient saints. These works ought to be contemplated with the same feelings by the Christian Farmer. If his heart pants to hold communion with his Maker, he will see the divine image in every plant and in every flower. He dwells in the magnificent temple of nature, where the sweet incense of praise is continually ascending from a thousand altars. Cold must his heart be, if he does not catch the spirit of the scene, and exclaim 'The earth, O Lord, is full of thy goodness. All thy works praise thee!' The poet says, 'An undevout astronomer is mad.' He might, with equal force, have said the same of an undevout farmer. How can he be insensible to the divine glories, manifested in

"The boundless store
Of charms which nature to her votary yields;
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields,
All that the genial ray of morning geilds,
And all that echoes to the song of even,

All that the mountains sheltering bosom shields
And all the dread magnificence of heaven."

The Jews were an agricultural people. The sacred writers often borrow imagery from the employments of farming. Some of the most striking illustrations of moral truth in the Bible, are taken from rural scenery. To show that God adopts different modes of acting in the chastisement of the wicked, but that the most perfect wisdom is conspicuous in all, Isaiah introduces an elegant allegory, from the different modes of treading out grain.

"Listen ye and hear my voice;
Attend and hearken unto my words:
Doth the husbandman plough every day that he may sow;
Opening and breaking the clods of his field?
When he hath made even the face thereof;
Doth he not then scatter the dill, and cast abroad the cummin,
And sow the wheat in due measure?
And the barley, and the rye, hath its appointed limit;
For his God rightly instructeth him; he furnisheth him with knowledge.
The dill is not beaten out with the corn drag;
Nor is the wheel of the wain made to turn upon the cummin:
But the dill is beaten out with the staff;
And the cummin with the flail: but the bread corn with the threshing-wain."

In the following passage, the same sublime poet alludes to the mode of treading out the grapes in the wine-press.

"Who is this that cometh from Edom?
With garments deeply dyed from Botsra?
This that is magnificent in his apparel;
Marching on in the greatness of his strength?
I who publish righteousness, and am mighty to save.
Wherefore is thine apparel red?
And thy garments, as one that treadeth the wine vat?
I have trodden the vat alone,
And of the people, there was not a man with me,—
And I trod them in my anger;
And I trampled on them in my indignation;
And their life blood was sprinkled upon my garments,
And I have stained all my apparel."

In the eightieth Psalm, the sacred poet beautifully represents God's dealings with his people, under the image of a husbandman and a vine. The New Testament abounds in illustrations taken from husbandry. The gradual advance of the kingdom of God, is likened to the process of germination. 'For the earth bringeth forth fruit of herself, first the blade, and then the ear, after that the full corn in the ear.' A large part of the parables of our Sa-

r were taken from scenes with which far-
ı are familiar. Does he wish to warn men
ıst distrust of the divine care? He points
ıe flowers of the field. 'Consider the lil-
ıow they grow. They toil not, they spin
and yet I say unto you, that Solomon in
is glory was not arrayed like one of these.
od so clothe the grass, which is to day in
field, and tomorrow is cast into the oven,
much more will he clothe you, O ye of
ı faith.' Does he wish to warn men to pre-
· for the retributions of the judgment day?
solemn separation of the righteous and
wicked is shadowed forth in the separation
he tares and the wheat, in the time of har-
. Does he wish to represent the different
:ts of truth, on different classes of hearers?
finds an analogy in the sower scattering
. in his field. Would he strengthen the
idence of men in God, the sparrow in its
:rful flight tells of his protecting hand.
ɜ not two sparrows sold for a farthing? and
of them shall not fall to the ground with-
your Father. Fear ye not, therefore, ye
ɔf more value than many sparrows.' Would

he convince men that when the life is bad, profession is vain? 'The tree is known by his fruit,' illustrates this truth to the understanding of a child. Would he unfold the love of God to erring man? He finds an emblem in the anxiety of a shepherd for a wandering sheep 'who goeth into the mountains and seeketh that which has gone astray.' Would he illustrate the equity of God's dealings in doing what he will with his own? The householder hiring laborers, and rewarding them at his pleasure, presents a happy example of this principle in common life. And how could men's abuse of their privileges, be more strikingly shown, than in the fig-tree, which bore no fruit in return for the husbandman's care? And as the farmer sees the seed which he had buried in the ground a few days before, coming forth a beautiful plant, how can he forget the resurrection of the body which is sown in corruption, but is raised in incorruption,—is sown in weakness, 'but is raised in power', 'is sown a natural body,' but 'is raised a spiritual body.'

We might mention many more allusions in

Bible, to natural scenery, and the proces-
of husbandry,—but it is needless. The
ner can have but little aptness in drawing
logies, who, with the examples of the Bible
ɔre him, is not carried forward, and raised
vard, to the scenes of the invisible world,
the objects which cluster around his daily
h. Poets, and prophets, and apostles, and
n the son of God, he may almost fancy,
e been in his fields, and written on every
, and plant, and flower, some divine lesson.
e Bible has consecrated the varied employ-
nts of the farmer, to moral purposes; and
de them mirrors, in which, as he labors, he
see the images of things which are eter-

Where, sooner than in the daily resorts of
Christian Farmer, shall we look for evi-
ıces of the wisdom and goodness of God?
ıere shall we find proofs of his faithfulness
l immutability, if not in the uniform and
ıstant laws of nature, on which all the opera-
ıs of the farmer depend for success? From
ır to year, he breaks up the soil, and casts
seed into the ground, and looks, not in

vain, for the return of harvest. Seasons come and go in their appointed round. The same kind of crops spring from the same kind of seed. The same sort of fruit from the same trees—the same modes of cultivation produce similar effect from year to year. But if God were not immutable, would the farmer witness this regularity? *The laws of nature are only the fixed modes in which God operates.* If he were to change in his *power*, the sun might cease to send forth beams as bright and genial. The clouds might cease to pour down their watery treasures, in so copious abundance, upon the thirsty fields. Were he to change in his *plans*, the cultivation which, last year, was followed by a plentiful crop, might, next year, only favor barrenness. The orchards, which last year, were loaded with apples, might, next year, bring forth only poisonous berries. The meadows which, last year, were clothed with grass, and ornamented with flowers, might, next year, be covered with flints, or transformed into marshes. The operations of husbandry proclaim, in tones not to be misapprehended, the immutability of God.

While there is enough of change in the occupations of the Christian Farmer, to keep his mind in lively exercise, there is not, generally, so much as to absorb and divert his attention from serious things. In a large city, a continual succession of new objects, and new events, is apt to distract the mind, and unfit it to receive or retain, religious impressions. Every thing, too, is on a large scale. The man of business is engaged in large speculations, the politician in deep intrigues, the devotee of fashion, in giving or attending splendid entertainments. Temptation here assails the mind with the force of a giant, and is avoided or repelled, with corresponding difficulty.

To live remote from the corrupt morals and principles so often prevalent in cities, is a privilege which the Christian Farmer will not be likely to estimate at its just value. However shielded he might be against temptation, were he to become a citizen, his children would be exposed to countless imminent perils, of which it is now their bliss to be ignorant. They would lose the invigorating influence of pure air, and green fields, on their physical constitu-

tion. But the loss they would sustain, in respect to the moral atmosphere, would be heavier still. If the Christian Farmer could read the heart and listen to the experience, of many a christian parent, in a city, he would congratulate himself on the comparative freedom from temptation which his family now enjoy.

Wherever men congregate, vice is sure to spring up and bear its deadly fruits. But in cities, many may be found, whose sole employment seems to be, to hasten the growth of vice. This is their craft, and they follow it with a success fatal to the unwary. The country is happily exempt from a thousand avenues to perdition, which are open in a city. Those who are in search of victims for deception; or who wish, in secret, to carry on their deeds of villany; or to escape from the hand of justice, resort to populous towns. In the natural order of things, large cities, from these and many other causes, tend to corruption; and nothing but the influence of a purer population from the distant mountains and valleys, saves them from ruin.

There is doubtless, a brighter side than this.

es have some peculiar and great advanta-
; but the Christian Farmer should hesitate
;, before the desire to accumulate wealth
s him to relinquish, or be dissatisfied with,
pure and quiet scenes of a country life.
'erhaps some Christian Farmers may think
their influence would be increased, by re-
ıg in a city. But this is by no means cer-
. Influence, it is true, is exerted more *rap-*
' in a city than in the country, because the
ulation is more compact, and the inter-
rse more frequent. It is exerted *on more*
sons, because the population is more nu-
ous, and is constantly changing. It is also
rted more *extensively*, because in many
ıgs the city gives tone to the thoughts and
ings of the country.
On the other hand, influence in the coun-
is *longer felt*. The example and efforts
many an infidel, in a remote town, have
;hted its morals long after the tall grass had
wn rank over his grave. And many a vil-
e has been blessed by the labors, and coun-
ı, and examples of a godly man, long after
place of his burial had been forgotten. Im-

pressions made on the mind, in the co
are deeper than those made in the city
because there are fewer objects to excit
terest, fewer persons capable of exerti
powerful influence, and there is not that
stant succession of new objects, to draw o
attention and change the current of fee
Besides, the population of the country n
changes, except by death; and impres
are transmitted from father to son. It i
certain, then, that personal influence woul
many cases, be increased by a residence
city.

*The good neighborhood, and social, frie
feeling* which usually exist in the cou
ought to be reckoned among the privilege
joyed by the Christian Farmer. There
be less of profession, and show, and cerem
than in the social intercourse of the city,-
there is, often, more of sincere, genuine, s
taneous feeling. This is only saying that
ple feel and act very differently, in one s
tion, from what they would feel and a
another. The changes in a city are so g
and society is divided into so many ci

hat it is not strange persons living in the same treet, and in the same neighborhood, often carcely know each other's names. In these circumstances, the same cordiality which exists among neighbors in the country, is out of the question. Among the population of small towns, changes are rare. The members of the same neighborhood and district, have lived together from childhood—were trained up in the same schools, and worship in the same churches. They know each other's characters and connections, and feel like branches of the same family. Their intercourse, then, we should expect to be frequent, hearty and unshackled by the ceremonies of fashionable life. In sickness, or in misfortune, they manifest a lively sympathy that more than compensates, by the readiness with which it is extended, for any want of what is courtly in the mode.

The influence of *public opinion*, is very efficient, in the country, in forming the character. In cities, individuals are swallowed up in the crowd; and a man's pursuits, sentiments, and character, may not be known to his nearest neighbors. The restraints of public opinion,

in such circumstances, are much relaxed; i
if he is not defended by strong moral princi
he will be likely to fall under the assaults
temptation.

But in the country, the conduct of e
member of the community is severely scann
A man there may brave public opinion, i
disregard its censures—but he can scarcely
pect to escape from its jurisdiction. He
be tried at its bar, whether he owns or de
the authority of his judge. This watc
guardianship over each other's conduct, tho
it may sometimes become unreasonably inqu
tive, is of salutary tendency. In the abse
of moral principle, it may, so far as rega
outward action, do something to supply
place. In the weakness of human nature,
influence ought to be regarded as trivial, wh
helps to keep men in the paths of virtue.

The country furnishes *fewer religious pr*
leges, than are usually enjoyed in large tow
But then, the influence of truth does not
pend so much upon the frequency and
power with which it is presented, as on
state of the hearer's mind. Besides, the

ı from affecting providences, in the
are deeper and more lasting than in
The knell of death falls so frequent-
ıe ear in a crowded population, the
ɔrocession passes so often through the
ıat the busy multitude do not even en-
ıose lifeless remains are borne to the
Or if a feeling of sadness flits across
l, the impression is feeble, and is soon
y the rush of new scenes and new ob-
Even when death invades the circle of
acquaintance, the pressure of business,
ıtant succession of new events, and the
f the thoughtless and the gay, tend
t the mind from its sorrows and its
y.
o in the calm retreat of the country.
ınd of the tolling bell, as it comes over
ıt fields, sinks deep into the heart of the
aborer. It tells of the departure of an
tance, or of a neighbor, with whom he
n taken sweet counsel, and in whose
y gone to the house of God. And
o, the funeral scene is something more
ɛeremony. By its rare occurrence, it

enters deep into the soul. Not here and there one, as in the city, attends in obedience to custom, to show respect to the memory of the dead;—but young and old throng the house of mourning, with that sadness of countenance by which the heart is made better,—and they speak of the virtues of him who is gone, and think of the heaven where they hope he is at rest, and look foward to the day when friends and neighbors will assemble and weep over their sleeping dust. Impressions like these linger around the mind, for weeks and for months, and shed a tenderness over the spirit peculiarly favorable to the growth of piety.

It is in results like these, that we learn the truth and force of the poet's remark,

> 'Wisdom is a pearl with most success
> Sought in still waters, and beneath clear skies.'

CHAPTER III.

CHRISTIAN FARMER'S TEMPTATIONS.

EVERY period, every condition, every employment of life, has its distinct temptations to man. We must not expect, then, that the occupation of the Christian Farmer, with all its privileges and healthful moral tendencies, will be found free from snares. Fewer they may be, than are connected with most other occupations; but yet they are enough to demand watchfulness. Our next business, then, shall be to point out some of the peculiar temptations which beset his path.

Not the least common of those is a *disposition to complain of the weather*. So many of the operations of the husbandman depend on the state of the weather, that it is not wonderful it should be the frequent subject of his thoughts and observations. Thus far he is in the way of duty,—but when he goes further, and begins to murmur at the weather—to wish it was not so cold, or so warm, so wet or so dry—he has wandered into forbidden paths.

It is, practically, finding fault with the government of God.

This vicious practice, there is reason to suppose, is often indulged without any thought of its real nature. The man who would shudder to dictate to the Ruler of the world, what to do in regard to the interests of the church, or the fate of kingdoms, in heart, would have the state of the weather regulated to suit his own convenience. Let us spend a moment in examining this habit.

It is, then, *sinful*, as calling in question, or distrusting, the wisdom and benevolence of the divine government. Without any direct testimony on this subject, we could not doubt that the changes in the weather, and the seasons, are under the control of God, and directed by him for the accomplishment of momentous purposes. On these depend the sustenance, the very life, of man and beast. A trifling change of the weather shall diffuse disease through the systems of thousands. Health, activity, mental energy, all hang suspended, in no slight degree, upon the movements of the winds and the clouds. Pestilence, and famine, the most fear-

instrumentality employed in scourging guilty tions, exercise their power through the varia- ns of the weather. Such mighty agencies, : cannot believe, are left to wander at ran- m, around the empire of a Being as infinite wisdom as he is in strength.

But the Bible recognises the elements as the ssengers of heaven. 'Who maketh his gels, spirits, his ministers a flaming fire.' d it specifies cases, where these messengers ecuted the will of God, in pouring blessings his friends, and blight, and mildew, and tilence on his enemies.

To complain of the state of the weather, en, is to complain of an important part of the vine administration.

But a disposition to complain of the weather, not only sinful, it is *unreasonable*. There no solid ground for it, even if it were not ful in its nature. As if to inspire special nfidence in the bosom of the farmer, and set heart at rest, while pursuing his labors, d has kindly given a solemn assurance, t 'while the earth remaineth, seed time harvest, and cold and heat, and winter

and summer, and day and night, shall n
cease.' And where among all the husbar
men on earth, is one who can rise up and t
tify that God has not fulfilled this promise,
its spirit? Some seasons for casting the se
into the ground, may be less favorable th
others, and for some days in succession, t
farmer may be thwarted in attempting to ga
er in his crops. But when has the year rol
by without furnishing 'seed-time and harve
If it were common for these seasons to fail,
blast the expectations of the farmer, it wo
seem more rational to despond, and be ap
hensive of similar failures, when the aspec
the weather is threatening. But with the
vine promise, and the long fulfilment of
promise, in view, it is unreasonable in the
mer to complain of the weather, and it n
be offensive in the sight of God.

The farmer is unreasonable, too, in yiel
to the temptation to complain of the weat
because when it is unfavorable to one of
crops, it is often favorable to another.
grass may gain more than his corn loses, o
potatoes may be benefitted by what injure

wheat. If he could see all the processes going on in his fields, among his fruit and forest trees, he would be much less inclined to discontent. He would see that a partial and immediate evil is, *even as regards his own interest*, a general and remoter good.

This spirit of complaining of the weather, too, is *selfish*. The weather which is unfavorable to the crops of one, may be best for the crops of another; and no man ought to wish the government of God to be regulated entirely in reference to his own interests.

Finally, this habit of complaining of the weather is *useless*. Never is the spirit of the reason given by our Saviour against anxiety—'for thou canst not make one hair white or black'—more just than in this case. The farmer can plant, and sow, and cultivate the ground; but, murmur as he may, there his efficiency ends. The sunshine and the rain, the heat and the cold, God keeps under his own power. There they have ever been, since time began; and there, notwithstanding all the restlessness of man, they will remain, 'till time shall be no more.'

The husbandman is exposed to be disa fied with the *amount, or the character of crops.* Pass with him through his well cu vated farm, a short time before harvest. T meadows are thickly covered over with gras the ripening grain bends beneath the hea weight of its head, and waves gracefully in t southern breeze—the corn rises along the f rows with rank and deep-colored leaves—a the orchards give promise of a rich supply fruits. 'Happy, happy husbandman,' you e claim, 'on whom heaven is pouring forth t full flood of its bounties.' But you meet, p haps, no cheerful response. Words too n akin to discontent, may fall on your ear, a tell how laborious is the task of gathering cro so superabundant, and how low will be th price, when every one's barns, and granari and cellars are stocked with the same plent It would seem that the bounties of a ki Providence lose their value, in his sight, b cause he is not the sole recipient; and that his fields alone, amid general barrenness, we fertile under the dews, and rains, and sunshi of heaven, he would be more disposed to offi

the tribute of a grateful heart. Now, he appears dissatisfied with his mercies, because others share in the same favors!

Reverse, then, the scene. Suppose the crops to be scanty—that nature, as if to punish discontent, deals out her products in stinted measure. Is the farmer any better satisfied than before? Now he is tempted to complain that his crops are so light; and the temptation is increased, by their greater value. No matter if the increase of price is a full equivalent for the decrease of quantity; he is exposed to murmur because he has so little to spare, of that which commands so good a market.

But it is not the quantity of his crops only, of which the farmer is tempted to complain. Sometimes a blight comes over his grain; or the unsparing Hessian fly destroys his hopes of a golden harvest; or the rain beats down his crops, just as they are ready for the scythe or the sickle. Less prepared for losses than the merchant, who calculates to meet with many failures in his plans, the farmer may yield to a disposition to murmur. The merchant,

by greater activity, may repair his losses; or one successful speculation, may, in a few days, more than counterbalance the failure of another. But when the crop of a farmer is cut off, or injured by blight, or flood, or tornado, the tardy year must roll round its circle, before another harvest can restore his hopes.

The Christian Farmer, aware of the danger, will be on his guard against the inroads of such an enemy. He will endeavour to fix in his mind the guilt of murmuring at the dispensations of Providence; and to feel, habitually, that it is as sinful to find fault with the divine government, over the natural, as over the moral world.

In the sale of his products, the farmer is exposed to similar temptations, from the love of gain, which beset other classes. There are modes of deceiving, in almost every kind of traffic, '*tricks of the trade*,' as they are called, which, because very common, seem in the view of some, to lose their baseness. But no matter if a custom inherently dishonest, has been practised so long that 'the memory of man runneth not contrary thereunto,'—no matter i

those accounted honest and honorable, in other things, fall in with the multitude, and sanction the practice by their example;—it is still wrong.

The temptations in disposing of his products, against which the farmer must watch, relate to their price, weight, measure, or quality.

The price will vary according to the abundance or scarcity of the article; and its true value may usually be gathered from the state of the market. In ordinary cases this will be a safe criterion. In regard to those articles which are peculiar in their kind, of which there is no regular supply from the soil, or from human labor, and of course no regular market value, the price must depend on the feelings and means of the buyer and the seller. To this class of articles belong vegetables, such as lettuce, radishes, and cucumbers, which are raised by artificial means, and offered for sale, in small quanties, out of the usual season, as also rare kinds of wild fruit. The Christian Farmer, in such cases, can find no standard of value in the market price; he should, therefore, keep in view the golden rule: 'Whatso-

ever ye would that men should do to you, do ye even so to them.' It is in circumstances like these, where he acts without restraint of human rule, that he can manifest the strength of christian principle. Some to be sure, may think that in this case 'a thing is worth just what it will fetch'—that principle is not concerned in this matter, and that the seller may justly ask whatever the means of the buyer enable him to give. If this were so, still by a regard, in such a case, to his neighbor's interests, as well as his own, the Christian Farmer can show, in the most convincing form, the excellence of the Gospel, and its influence over the human heart.

The mechanic usually feels no special attachment to the products of his skill and labor. The shoe, or the garment, or the sofa, which he makes, has no other interest in his mind than as an article of merchandise. But the farmer has feelings of a different nature, towards many of the products of his farm. His flocks, his herds, the trees in his forest, are objects with which he has long been familiar and he has watched their growth with another

feeling than that of the spirit of trade. His corn, too, and his fruits, he has seen ripening, from day to day ;—no wonder, then, that they seem of more value to him than to a stranger.

An opinion seems to be prevalent, to some extent, in the country, that there is no great harm in disposing of articles, at almost any price, to the inhabitants of large towns. Those who practise on this principle, attempt to justify their conduct, and silence the clamors of conscience, by representing that they are obliged to give a high price for what they obtain in the city, and that therefore, it is right to get as high a price as they possibly can, for their own produce. Such an inference, if the premise was true, needs no refutation. If other men do us an injury, it is no reason that we should injure them in return,—especially, that we should wrong the innocent for a fault of their neighbors.

A merchant, engaged in extensive business, was called on by a farmer, of whom he had, some years before made a purchase. By mistake, a few dollars more than the stipulated price had been paid. The merchant had forgotten

the transaction. Not so the farmer. Conscience would suffer him no longer to retain the money, which it testified was not his own. He stated, that on his return home, he conversed about the matter with a neighbor, who told him by all means to keep the money. The reason which he gave for his advice, was that the people in the city get all they can out of people from the country; and it is right, therefore, for people in the country to get all they can out of people in the city. Such morality as this, is, doubtless, very uncommon. It suggests, however, a temptation which, in a modified shape, may sometimes assail the Christian Farmer.

Whatever difficulty there may be in finding out the just value of the produce of a farm, there is none in finding out its true *weight* or *measure*. Persons, however, who have long been conversant with the active business of life,—with buying and selling, with weighing and measuring, will admit that temptation is not always absent from these scenes. In ancient times, the love of gain led to 'divers weights and a false balance,' both of which

d has marked as the objects of his displeas-
. There are still modes of measuring, if
of weighing, articles of produce, which
deceptive and dishonest. In measuring a
l of oats, for instance, the manner of mea-
ment makes no unimportant difference in
apparent quantity. Now, suppose the ven-
is by profession a Christian, and the buyer
an of the world, who looks with indiffer-
e if not dislike, upon the Gospel and its
ence. Will not the buyer be still more
udiced against the Gospel, if he witnesses
onest dealings in one who claims to be
led by its principles, and inspired by its
ives?

ike other men, the farmer may be tempted
eceive in respect to the *character* of what
offers for sale. If he does not misrepresent
quality, he may think this enough—even if
s secret defects, which he knows will ren-
it useless to the purchaser. Or, if he does
keep back secret defects, he may feel jus-
d in saying nothing of those defects which
open to observation. If he goes as far as
law requires, he may be satisfied with his

own honesty. But we apprehend
tian principle, on this point, is broade
demands of law; and that bargains
stand the scrutiny of an earthly c
not always stand the scrutiny of cons
the tribunal of heaven. 'Caveat
'let the buyer be on his guard,' 'le
chaser look out for himself,' is a max
corresponds better with the coarse a
fect morality of civil courts, than
spirit, or the letter, of the Gosp
christian principle requires that both
er and the seller should regard each
terest. 'Look not every man on
things, but every man, also, on the
others, is a maxim whose spirit shoul
ifest, in every bargain of the Christia

There are grosser forms of dece
concealment, in regard to the qualit
cles offered in market, which it is un
to expose. A Christian Farmer
brought within the vortex of their ent
As an illustration, might be mentioned
sometimes practised in packing cotto
lar articles, where the exterior is fai

or almost worthless. A merchant ship-
a quantity of pressed hay, for feeding
:tock, on a voyage to the West Indies.
quality of the outside was excellent, but
ıth were sedge and coarser kinds of grass
vere nearly useless. Deception like this
grossest fraud, and may lead to the most
rous consequences. The man who prac-
it, would not hesitate, but for the fear of
n law, to steal his neighbor's property, or
it from him by force.

ıe Christian Farmer has rarely more oc-
ı to implore, fervently, the restraining and
ning grace of God, than when about to
on the sale of his produce. While thus
;ed, his silent prayer to heaven should be,
me not into temptation.' He may dis-
the name of his Master, by showing a
eager for gain, and regardless of the in-
s of others; or he may commend his
ples, in the view of the world, by integ-
nd the fear of God.

Mr.—— a member of the church?' asked
'ho did not claim to be pious, respecting
dividual with whom he had often dealt

in matters of trade. 'I have never heard any thing said on the subject,' he continued, 'but from his spirit, in our transactions, I think he must be a Christian.' What a noble testimony to that man's profession of piety! What an honor to the christian name! How unlike the decision which men often form, respecting members of the church, from the fruits of their life!

To keep within the limits of the laws of the State, or of custom, may satisfy others; but the Christian Farmer feels himself circumscribed within a narrower circle, by the precept, 'whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.' Others may be content if, in their bargains, they bring no stain on their own honor; he is anxious, even in his bargains, for the honor of his Master.

The Christian Farmer's circumstances, may, in some respects, require him to be on his guard against a *want of liberality in giving*. We do not say, that farmers, as a class, are less liberal in their contributions for public and benevolent objects, than others. We only a

ı are things connected with their employ-
, whose tendency is to obstruct their lib-
y.

en are prone to give rather in proportion
e money they have at command, than to
'alue of their property. Now a merchant
, with a borrowed capital, carry on an ex-
ve business, and have the command of a
t deal of money, when, if his debts were
, his property would be of very little worth.
ɜr things being the same, in both cases, his
tions will probably exceed those of a far-
of equal capital.

ɔ a mechanic, who has, perhaps, scarcely
capital but his skill and his labor, has often
ɔmmand, more money than a wealthy
er.

'hen a benevolent object calls for his aid,
vill be likely to contribute in view of his
ent means, rather than of the real value of
ɔroperty.

'he capital of the farmer is fixed. His
ns, at command, are no index of the ex-
of his resources. When solicited to aid a
ic, or a benevolent object, he rarely calcu-

lates the value of his farm, his stock, or his buildings. The produce of his farm, and not his capital itself, will be likely to measure the amount of his contribution.

The habit of handling a good deal of money, has an influence on a man's liberality. No matter whether the money is one's own, or another's,—whether it belongs to an individual, or to the public,—barely counting it, or transmitting it, in large sums, tends to promote liberal feeling. While, on the other hand, he who is accustomed to deal only in small sums, and but rarely in these, will be apt to attach a value to money, which is unfavorable to his benevolence.

Merchants, of course, deal more largely in money, than any other class, and from the principle we are noticing, might be expected to be generous and liberal. The mechanic will usually receive more money than the farmer. Even when the profits of his business are no greater than those of the farmer, a greater amount of money passes through his hands. The mechanic usually turns the products of his skill into money—a portion of which he ex-

anges for articles necessary in supporting his nily. The farmer, on the other hand, de- es no small share of these articles, directly m his farm,—and of course receives money ly for that portion of his crops which he car- s to market. Though the products of his lds, then, were equal in value to those of the echanic's shop, his pecuniary transactions ould generally be less extensive than those the mechanic.

What is the actual effect of this difference, the habits of the merchant, the mechanic, d the farmer—or what, on investigation, ould appear to be the relative liberality of ese three classes, we do not undertake to dge. The principles are all that we would ring to view, and leave the Christian Farmer guard against whatever unfavorable influence hey may exert on his habits of giving.

CHAPTER IV.

CHRISTIAN FARMER'S TEMPTATIONS.

The farmer is sometimes tempted to *envy persons engaged in other occupations or professions.* He thinks they live an easier life than himself, or have privileges from their business, of which he is deprived. He knows his own difficulties and trials, but he does not know those of others. While he compares the dark side of his own situation, with the bright side of theirs, he can scarcely check a rising feeling of discontent. When delving in the snow, or facing the cold, he is prone to envy the mechanic, or the shop keeper. When he visits the city, and sees the merchant apparently at leisure, in his counting room, he thinks, perhaps how comfortable a life must be, in which a man can grow rich without constant and laborious occupation. But the mind of that merchant, who is apparently so much at his ease, may be agitated by the failure of a debtor, or the loss of a ship.

When the farmer retires from his fields, he

can lay aside care, and enjoy that sound slumber which is the reward of hard exercise and a good conscience. Not so many of those whom he envies for their fancied privileges. Care follows them from the counting room to the fire-side. They lie down, but not to rest. The same winds and rains which mature the crops of the farmer, may be to them only the monitors of a tempest that wrecks their ships in the restless ocean. Or pay day is coming, and they toss on their beds, while they revolve the ways and means of meeting their notes at the bank. Every unfavorable change in the money market, presses heavily on them, before it touches the farmer in his secure retreat. And while struggling with difficulties from which the farmer is free, they often mourn the day when they left the paternal mansion, and turned their back on the regular and peaceful employments of husbandry. The height of their temporal wishes is to accumulate an estate, that will suffer them to spend the remainder of their days amid the healthful and quiet scenes of rural life. The emperor Dioclesian voluntarily resigned the sceptre, for the dominion of a lit-

tle farm at Salona. When afterwards urged to reassume the imperial purple, he replied, 'That he now took more delight in cultivating his little field, than he formerly enjoyed in a palace, when his power was extended over all the earth.'

Many kinds of business require less *manual* labor, than farming; but this does not prove that they require less of what is truly laborious and exhausting. *The brain is the organ by which the mind manifests itself.* The mind uses the brain for thinking, just as it uses the limbs for walking, the eyes for seeing, and the arms for cutting wood.

The farmer when he visits the lawyer in his office, or the minister in his study, is sometimes prone to think that they live a very comfortable life. He sees no great exertion of muscular strength. It seems vastly more easy to wield a pen than an axe. Surely, he thinks, they must get along without much effort, in their business. If the day is very warm, there they sit in their shady rooms, with nothing to do but study—while he is broiling in the sun, and obliged to exert his muscles in the labors

the field. Or the day may be very cold, d he finds them sitting by a comfortable fire, ith nothing to do but *to think*; while he has to ce the wintry blasts, and weary his muscles cutting down trees in the forest. Surely, is prone sometimes to say to himself, this is idle, or at least, very easy sort of life which ese men lead. Nothing to do but think and ady.

Now let the facts in the case be known,— him understand that the brain literally and ily labors, and is wearied and exhausted by inking, just as the arms labor, and are wea- d and exhausted by cutting down trees,— d the same good sense which he exercises his farm, would teach him that there is no ound for envy. He will feel that it is no ore comfortable to have the brain wearied, an to have the arm wearied—no easier to ork with the brain than to work with the arm. the brain instead of concealing itself in its refully enclosed cell, could be seen while rforming its labors, men would give it as ch credit for work, and for *hard work*, too, they give the arm. It would be no more

absurd to say that nothing is work but what is done in public, than to say that nothing is work but what is done by the organs whose operation is visible. And one might as well claim that cerebral labor, only, constitutes a working man, as another claim that manual labor, only, constitutes a working man.

The farmer, sometimes, is tempted to envy other professions, *when he is disappointed and checked in his labors, by the weather.* He wishes for example, to sow the grain,—but the rain prevents, or the fields are parched. The lawyer in his office is not interrupted by the state of the weather. He can go on investigating cases, whether it is hot or cold, wet or dry. He need not look out upon the clouds or, as many silly people do, examine the almanac, to see what the weather is to be to morrow, or next week, before he fixes on a time for consultation with his client. The mechanic need not study the face of the heavens, or look at the vane on the neighboring steeple before he promises to finish, at a certain time, a suit of clothes, or to shoe a horse. His work does not depend on so many contingences,

liable to be prevented, by frost or heat, or
e destroyed by sudden rains, and floods, and
vs.

a these respects, other professions have,
ed, an advantage over the farmer. But,
, the farmer ought not to expect, or to
, to have every advantage concentrated in
own occupation. Nature, if she imposes
and then a tax on his employments, which
does not impose on those of others, also
its him peculiar immunities. She works
the farmer as she does for no other profes-
.

The business of the mechanic advances only
le he, or those in his employment, are ac-
ly laboring. At least, the exceptions to
are few. When he closes his shop for the
ht, or when he attends a school, or society,
own meeting, the shoe which he had begun
s not grow—the bureau, which was partly
shed, is no nearer completed, on his return.
en he stops, his business stops.

Not so with the farmer. He lies down and
ps, but nature is awake and at work for him.
is sick, but his business goes on, for nature

is always vigorous and at work for him. He rests on the Sabbath,—but nature, who needs no rest, and never reposes, continues to work for him. His crops are growing—his cattle, his sheep, his horses, his fruit trees, his forest-trees, are all growing. This is an advantage which nature has bestowed on the farmer, to an extent she has bestowed on no others, and it ought to check any discontent he may feel, at what he regards as the easier lot of his fellow men. Happy would the student account himself, if while sick, or asleep, or at rest, his labors were still advancing, his mind gathering treasures, and his intellect acquiring strength and acuteness.

Nearly connected with this temptation, is another, which we will now consider. Demagogues often tell farmers that they are the foundation of society—that they support the whole fabric, and bear the whole burden, and are grievously oppressed by other classes. Some farmers are foolish enough to believe these representations. But necessary as farmers are to the support of society, they are as truly dependent on other classes and professions, as other

ies and professions are on them. What d they do when sick, without the physi- —or when their limbs are broken, without surgeon—or when their rights are invaded, out the lawyer? And, how without mor- in a community, could their property or r lives be safe? And how could morals t, without ministers? How could farmers igh, without the blacksmith, or grind with- the miller, or get money and goods with- the merchant?

The fact is, all classes of society are more ss dependent on each other. This truth autifully illustrated by an elegant writer of own country.

The man, who will go into a cotton-mill, contemplate it from the great water wheel, gives its first movement, (and still more the steam engine, should that be the mo- power,) who will observe the parts of the hinery, and the various processes of the ic, till he reaches the hydraulic press, with ch it is made into a bale, and the canal or road by which it is sent to market, may every branch of trade and every depart-

ment of science literally crossed, intertwine interwoven with every other, like the woof a the warp of the article manufactured. Not little of the spinning machinery is construct on principles drawn from the demonstratio of transcendental mathematics; and the proce ses of bleaching and dying, now practised, a the results of the most profound researches modern chemistry. And if this does not sat fy the enquirer, let him trace the cotton to th plantation, where it grew, in Georgia or Al bama; the indigo to Bengal; the oil to th olive gardens of Italy, or the fishing grou of the Pacific Ocean; let him consider Whi ney's cotton gin; Whittemore's carding ma chine; the power loom; and the spinning a paratus; and all the arts, trades, and scien directly or indirectly connected with these; a I believe he will soon agree, that one mi start from a yard of coarse printed cott which costs ten cents, and prove out of it, out of a text, that every art and science un heaven had been concerned in its fabric."

The interests of society require that th should be *a division of labor*. Provisio

nade for this in the soil of the earth. It night have been so scanty that the constant abor of all in its cultivation, should only suffice or their subsistence. But it is so rich that the abor of a part of mankind, is sufficient to raise ll the produce necessary for the sustenance of he whole. A part, therefore, can devote themselves to those employments which promote he comfort, morals, safety, and salvation of men. And this superabundance of the soil, depends on the disintegration of rocks on the earth. The rains and floods carry off the soil nto the rivers and seas—but the disintegration of the rocks continually repairs the waste. God knows what the wants of men require, and he kindly makes the disintegration so copious as to cause the soil to support all, by the abor of only a part in its cultivation. This hows that he designed that there should be a division of labor among men, and that the separation into peculiar employments is of his constitution. Farmers ought to feel, then, that hey are only members of the same body, of which the other classes of their fellow men parts. There may be a difference of office

in the members of this body, but the action of the whole, and of all in their proper places, is essential to its healthy state. 'The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.'

Farmers are sometimes told that men who live in cities, or wear better clothes than they, or get their living in some way which does not require manual labor, are aristocrats. Those who make the most noise about aristocracy and boast of their love to the people, and especially farmers, and tell how much the aristocracy despise them, are usually demagogues, broken down politicians, men of no principle, who care not a groat about farmers or their interests. They only want, by mounting on their shoulders, to climb into good fat offices, and so long as they feel secure of their places, they will not write or talk any more about their love for the people. But as soon as a political revolution turns them out of office, they begin again to tell farmers how much they love them, and how much they sympathize in their oppressions.

Another class who try to make farmers think they are their best friends, and cry out against aristocracy, are idle, lazy spendthrifts—too proud to get a living by honest industry, who want to be put into office by the votes of hard working men. But if they chance to succeed, they care not what becomes of farmers, their interests, or their rights. These persons are too unstable, or too unprincipled, to expect to rise into notice except by depressing others. They would destroy the house, rather than have others more industrions and deserving, live in it. They have no ambition to become respectable, by real merit, and persevering efforts,—so they try to drag down others to their own level.

The hardy, enterprising, independent farmer has too much self-respect to be continually troubling himself, because somebody else wears better clothes, or lives in better style, than he does. He will not lower the character of his own occupation, by declaiming against aristocracy, as if farmers were in a humbler, and less honorable station than men of other professions. He does not wish to turn every thing back to

barbarism, to stop the progress of civilization, lest it should appear that somebody knows more than himself. He is ever ready to render honor to whom honor is due;—and while he is not cringing in his attentions to others, whatever be their station, he is always willing to yield to every one proper respect. It is the mark of a clown, and not of an independent farmer, to be rude and insolent, where the courtesies of life require civility.

The Christian Farmer will *avoid the grasping desire which some manifest to add house to house and field to field.* He will avoid it as wrong in itself, as too near akin to that 'covetousness which is idolatry;' and as tempting to other things which are wrong. We will mention only two of this description.

One is, its influence on his relations to public and benevolent institutions. His eagerness to obtain more land prompts him to go beyond his present means, and run in debt. The consequence is, that when you ask his coöperation in any object of public interest, he pleads his embarrassed circumstances. He approves of the object, his heart is with you in the enter-

prise, but he cannot give any thing to advance it, at present, for he is in debt, and must 'be just before he is generous.' The society wish to repair their house of worship, or build a new one; but he will either give nothing, or far less than his due proportion, because he is in debt, and must be careful to be 'just before he is generous.' Ask of him a subscription to aid in extending the Gospel to India or China, he will decline giving. He says the object lies near his heart, and is the daily burden of his prayers; but he can do little or nothing to extend the kingdom of Christ among the heathen, for it would be wrong for one to be 'generous' who is so deeply in debt. His first duty he tells you is 'to be just.' He thinks his neighbor across the street, who is not in debt for land, may well afford to give for such objects; and you would suppose, from his remarks, that he almost envies him the privilege. But as soon as he has done paying for one piece of land, he runs in debt for another; and so he goes on through life, a blank in the church of Christ, and in society, generous in feeling, but

never in act, because he is restrained from liberal deeds, by his love of justice.

Here is another bad effect of this excessive eagerness to extend possessions: He who is under its influence, either cultivates more land than he has capital to cultivate well, or else he leaves a large portion of his extensive farms entirely uncultivated. In either case the effect is bad. Through imperfect cultivation, or for want of cultivation, the land declines in value. The soil grows worse instead of better,—the amount of productions decreases, from year to year, and the means of sustaining religious and other good institutions, decrease in the same proportion. The former owners remove to the West, and shiftless laborers succeed thrifty proprietors.—If the farmer, instead of expending his spare capital in the purchase of more land, had expended it in improving what was already in his possession, he would have set a profitable example of successful husbandry, which others would not have been slow to imitate. In place of lands declining in value, would be farms of moderate size, increasing richness, and rewarding skilful cultivation

with new plenty. The neighborhood that now shows the marks of rapid decay, would be flourishing and happy. The feeble congregation, which begins to look for foreign aid, in supporting the Gospel, would be extending a generous and strong hand to the support of others.

It is a bad sign in a community, or in a nation, when the farms of the smaller proprietors begin to be added to the extensive possessions of their richer neighbors. In the age which preceded the fall of the Roman Republic, it was computed that only two thousand citizens were possessed of any independent subsistence. The lands had been gradually purchased or usurped by the nobles! The object of the celebrated Gracchi, in the Agrarian law, was 'to increase the number of landed proprietors in Italy'—'to create a Roman yeomanry.'—To every needy citizen this law allotted out of the public domain, not more than ten acres—perhaps less. In this way it was designed 'to plant liberty firmly in the land—to perpetuate the Roman Commonwealth, by identifying its principles with the cultivation of the soil.'

From his circumstances, the Christian Far-

mer may be tempted to become opinion
In cities, men are so crowded together, th
almost every thing, they act and react on
other. The same similarity which may be
in their dress, and in their manners, ext
more or less, to their opinions. Like pe
on the shore, the manners, the feelings
the opinions of men in cities, under the i
ence of the same causes, assume similar sh
There is much less that is distinctive i
opinions and characters of men, in cities,
in the country. The faculty of imitati
in more lively exercise. Fashion stretche
sway there over the mind as well as ove
body; and men, to avoid singularity, will
sacrifice something of originality and ind
dence.

A mercenary spirit, which looks at int
may have more power in cities than in the
try. 'How will it affect my popula
'How will it affect my sales?' 'How v
please my customers?'—are perhaps que
more frequently suggested to the mind, i
city, than in the country, before formin
opinion, or deciding how to act in referen

›posed measure. Hence the well known
hat reformers, when their cause is good, find
ıch and early followers in the country, and
ıg the class of independent, reflecting far-
ı. They judge for themselves—they look
at what is true, and humane, and just;
are ready to adopt it, without enquiring
ther it is for their interest or their popular-
They move onwards to their object, with
and fearless step, when public opinion in
ı has not yet decided whether the reforma-
is expedient.
ut it is obvious that the same circumstances
h favour this spirit of firmness, this habit
ting on the suggestions of one's own mind,
ıe dictates of truth and not on those of poli-
end to make farmers opinionative, as well
ıdependent. This is a faulty extreme to
h they are exposed, and against which
ought to be on their guard. While men
no opportunity to compare themselves
others, or to measure their powers with
ls superior to their own, they are apt 'to
t more highly' of their talents and their
ions, 'than they ought to think.' In the

country, there is more equality in educa[illegible] and knowledge, than in the city. The con[illegible] quence is that a man may there have an ov[illegible] weening confidence in his powers of reas[illegible] ing, who, if he often came in contact with [illegible] tellect of a higher grade, would be distru[illegible] of his opinions, and feel his liability to m[illegible] judge.

The Christian Farmer will not neglect his private duties, through an excessive *desire for political distinction*. He should not, indeed, be indifferent to public affairs, or feel that he has nothing to do with public offices. Constituting, as farmers do, about five-sixths of the population of our country,—and possessing a large share of intelligence and integrity, it would be as unjust as it would be impolitic, for public opinion to exclude them from legislation and government. Some of the most distinguished men that ever lived, have been engaged in agricultural pursuits. Gideon, Saul and David, in sacred,—Cato, Cincinnatus and our own Washington, in profane history, are examples of this class.

While, then, we warn the Christian Farmer

against an excessive desire for political distinction, we would by no means recommend that heartless indifference to the public welfare, which hides itself under the cover of '*minding one's own business.*' Some pursue their own business to the neglect of the public welfare. They are often called prudent men, by others; and no doubt congratulate themselves on their discretion. They will sacrifice nothing of time, or of labor, to benefit their country. They never neglect their farms, or their shops, or any thing else of their own, for the sake of the public. They care nothing for the measures of government,—they take no interest in public matters,—they neglect all their public duties, —they avoid all public occasions. They heed not literary or religious institutions,—they attend few or none of the meetings necessary for carrying forward the business of towns, and societies, and school districts. In short, they think only of their own losses or gains—their own farms or merchandize. They are completely incased in self; and if others should follow their example, society would be dissolved. Prudence, industry, discretion, are terms

that ought never to secure from deserved re-
buke, this culpable devotion to private interest.
It is sheer selfishness, and has no claim to com-
mendation.

The excess against which we wish to guard
the Christian Farmer, is of an opposite charac-
ter. There is a class of people, and doubtless
some farmers may be found in it, who are ever
thinking of public affairs, and talking of public
affairs, and anxious to engage in public affairs.
They neglect their own business,—they forsake
their farms, or their shops, to declaim about
politics, and intrigue for office. Meanwhile
their laborers waste much time for want of di-
rection, and more in unobserved idleness. But
if these men can only gain office, they feel sat-
isfied, however insignificant it may be, or how-
ever involved their private affairs may have
become, through their inattention.

But when, by a political change, or to make
room for some one as greedy for office as them-
selves, they are displaced, they have no rel-
ish for their former employment. It seems
insipid and irksome. They long for something
more exciting, something less laborious, some

hing which will furnish a living without contant attention to business. They cease to respect themselves, forfeit the good opinion of others, and often become impoverished, and restless, a burden to their friends and a nuisance to society. A man raised to eminence by his own merit, may serve the public, in the most difficult circumstances, and most trying times, without a stain upon his christian character,—but an *office seeker*, who is an honor to the christian name,—who does not sacrifice somewhat of principle, to his love of political distinction, is rarely to be found.

CHAPTER V.

CHRISTIAN FARMER'S DUTIES.

RELIGION directs our chief thoughts, and our highest hopes, to objects beyond the sphere of earth and time. She looks, mainly, at 'things which are unseen and eternal.' Still, she does not disregard the 'things which are

seen and temporal.' While she fixes her heart on the life 'which is to come,' because there is her glorious and full reward; she also keeps in view 'the life that now is,' because of this, also, she 'has the promise,' and here lie a portion of her present duties. Religion is a tree, whose branches extend beyond the skies, and whose richest fruits are gathered in paradise, by the spirits of 'just men made perfect'—though its roots lie spread out beneath the soil of this evil world. It is a flower which expands, in full bloom and beauty, on the banks of the river of life—though it begins to shed around its fragrance, and disclose its tints, in the gardens of earth. The spirit of the Gospel develops itself not only in faith, and hope, and prayer, but also in the duties of each man's employment and profession. 'Diligent in business,' is a precept found in close connection with the injunction, to be 'fervent in spirit, serving the Lord.' We may truly say of christian principle, 'nullum quod tetigit non ornavit'—'it adorns every thing it touches.' It sheds its own lustre over every thing with which it comes in contact. The streamlet

that flows through your meadow, betrays its course by the deeper verdure of its borders. So christian principle in the soul, will reveal its existence by the vigor and the freshness of the moral life. It is a spirit of order, of industry, of purity, of peace; and if it is not reflected from the farm, and the work-shop, and the counting room, we have abundant indications that its abode is not there.

Among the subjects which will earliest claim the attention of the Christian Farmer, is the inquiry, *where he shall fix his residence.* He will regard this as a serious question of duty. Inclination and interest he may consult, to a proper degree; but he will go beyond considerations like these, and ask where as a rational and immortal being, he can best perform the duties, which, in this life, he owes to God and to men. On this point, no directions can be given which are of universal application. A correct decision must depend on a variety of circumstances peculiar to each case. But the inquiry of most interest, in relation to this subject, at the present time, is whether a Christian Farmer, who is already settled, in the

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older States, or is looking round for a pl
residence, should not migrate to the
This inquiry deserves a careful examin
We shall suppose the Christian Farmer
habitant of New England. Our remarks
some modifications, will apply to the i
tants of all the Atlantic States.

In choosing his place of residence, the (
tian Farmer may lawfully take into the ac
his pecuniary interests. How will the
affected, by a migration to the Wester
ley? This will, to some extent, depe
the circumstances and peculiar charact
each individual. But there are some ge
considerations, applicable to every case.

At the West, lands are cheap, plenty
fertile. With little labor they will, us
yield a large crop; and the want of skill i
management of the various kinds of soil
not be so manifest as in New England.
farmer can easily furnish food for his fa
and the rapid increase in the value of the
if he has chosen a good location, will soon
him in comfortable circumstances.

On the other hand, in some cases, hi

and his family may be exposed to severe suffering from sickness, before they become accustomed to the climate. In other cases, there is no good market, and the abundance of his produce is counterbalanced by the cheapness of its price. The rich soil which has been accumulating for many ages, will, at last, without manures, be exhausted; and then the lands may yield no more, with the same cultivation and expense, than many parts of New England.

The soil of the older States has been worn down by neglect and unskilful culture; but much of it was originally as rich, perhaps, as that in the Western valley. By skill, and industry, and patience, with suitable manuring, its former fertility may be restored. Perhaps the cost of this would not be greater than the cost of fences, and roads, and bridges, and dwelling houses, and barns, and mills, and school houses, and churches, which must be provided in new settlements. The hills and valleys of New England are pleasant, its climate invigorating, its water delicious. It lacks only the fertile soil of the West, to possess at-

tractions which few would lightly relinquish. And might not this fertility be produced, at an expense only sufficient to furnish the West with the physical comforts, and with the intellectual and religious privileges, of New England?

Leaving the Christian Farmer to settle the question of personal interest, we ask whether a removal to the West will increase his *usefulness?* In many cases, such a change rouses men to new effort, and develops a strength of intellect, and a force of character, as wonderful to themselves, as it is unexpected by others. They rise to stations of influence and usefulness, which once seemed altogether above their reach. A new impulse, too, is given to the minds of their children. The hardships they have, for a while, to encounter, only render them enterprising and energetic. They become wealthy and public spirited, when in the land of their forefathers they would have been irresolute, poor, and nearly useless.

The foundations of society are now laying at the West. By aiding to establish a church in a new settlement, a Christian Farmer, whose

uence in New England would be almost
ıoticed, may mould the destinies of future
ıerations.

But, on the other hand, his change of resi-
ıce may weaken the congregation to which
now belongs. Many feeble churches would
ruined by the loss of half a dozen members.
small congregation, at the West, will be
ely, in a few months, or at most years, to
ther strength by immigration. But there are
v accessions from abroad, to strengthen the
ak congregations in New England. It may
questioned whether any thing is gained by
ring down churches, which have all the
ans of religious worship, to build others with
ir ruins. It will be long, also, before a
te of public sentiment can be formed, at the
est, so favorable to religious institutions, as
eady exists in New England. A large por-
n of the people of the West, too, take their
ıe of moral sentiment, to no small degree,
m the Eastern States. If the fountain be-
mes corrupt, the streams will not be pure.
t the Sabbath be disregarded, or public wor-
ip become disreputable, in New England,

and the change would soon be felt in every neighborhood of the West.

Before the Christian Farmer changes his abode, for the sake of usefulness, he should inquire how it will affect the population of the older states. If too large a share of enterprise and piety are drawn off, a stagnation, both as regards business and religion, must be the result. Emigration from New England to the West, will be the signal for emigration from Europe to New England. Our population, once homogeneous, would be mingled with foreigners; and laborers from Europe would be found in every village, and on almost every farm. Trained, in many cases, to a different religious belief, and in all, under a different form of government, with different customs and habits, they would have but little regard for the institutions and sentiments of our Pilgrim Fathers.

We shall not undertake to discuss the question, where the *farm buildings* ought to be placed, for the sake of convenience, health, and ornament; or what should be their shape; or how [illegible]lling house should stand in respect

to the out-buildings. These are questions of deep interest to the farmer, when he is about to commence an establishment,—but we leave their solution to others.

There are however, two or three topics in respect to buildings, which lie properly within the range of our remarks. One relates to conveniences for retired devotion. The command, 'Enter into thy closet, shut the door, and pray to thy Father in secret,' however neglected or despised by others, will be carefully obeyed by the Christian Farmer. The business of no one—not even that of the merchant, or the mariner, depends more directly on the Providence of God, than the business of the Christian Farmer. Private devotion he knows to be necessary to keep his own thoughts and feelings in a right state, during his toils and cares; and for securing the divine blessing. He will feel, therefore, the need of some suitable place, in his house, to which he can retire, and where he can, without interruption, pour forth his supplications and thanksgivings, before the throne of God. He will wish every member of his family to have the same facilities for

performing this duty, and enjoying this i
able privilege. But in many houses, a
are now constructed, what accommodat
this purpose, can the Christian Farmer
himself, or furnish to his children, and
under his care? Almost every thing
convenience and beauty, has been thou
but closets where the husband, the w
children, and the domestics, can retire a
in secret to God, have been forgott
would seem, from the construction
houses, that many Christians had nev
the command to enter into the closet,
pray in secret; or else that they have
ately, and for life, made up their minds
bey it. The Christian Farmer, whc
his soul and salvation, more than mo
than the beauty of his dwelling, will, in
struction, provide suitable accommoda
private devotion.

While, to a proper extent, he consu
and ornament, the Christian Farmer
careful, in building his house, not to in
greater expense than his means will
To be much in debt for any thing, wil

ger his influence; as it may lead him to do some things which are improper, to relieve himself from pressure—or to leave some things undone, which are required by his profession. And if he runs in debt for useless expense in building, he will appear to be under the dominion of pride, and vanity, rather than of the self-denying spirit of the Gospel. This will be likely to awaken the censures of the world, and blight his christian influence.

It is foolish for a farmer to expend in ornamenting a dwelling, capital which he may need for the successful management of his farm. What he lays out in decorations for his house, ought to have been laid out in improving his land. He cannot adopt new modes of cultivation, or purchase new and valuable implements of husbandry, for want of means. His soil will become sterile, and his land decline in value, while the farms of his more prudent neighbors will grow in richness and in worth. After struggling with his burden, for a few years, he will probably be obliged to sell his property, and yield up his house to some one who began life with more judgment and economy. When it is too

late, he will find the words of the wise man are still true, 'He that exalteth his gate seeketh destruction.'

Domestic duties are among the most interesting which the Christian Farmer performs The division of mankind into families, was one of the earliest acts of kindness shown to them by their beneficent Maker. The community is made up of a multitude of little monarchies Every fifth or sixth individual whom we meet is a king, a magistrate, and a priest.

As a ruler, it is the duty of a Christian Farmer to govern his family well. The means of this we shall not stop to settle minutely. They may be different in different cases. But whether by persuasion, or by the exercise of authority, there should be prompt and ready obedience, among the members of his household. We do not, however, advocate tyranny under the name of government. We would have the household under the sway of parents or masters, but not bowed down by fear. There is a difference between the conscientious, cheerful obedience of a child, and the constrained, though prompt, obedience of a slave. Au-

hority must be exercised, and seen to be exerised, for the common good of the whole fami-y, of the children and domestics, as well as of ne parent and the master ;—not from caprice, nd a desire to make inferiors feel their dependence. Once let the child or the domesic, see that you love to exercise authority, for he sake of showing your power, and it will not be strange if they give you frequent occaion to appeal to the right of the strongest. A command given in a passion, will be disregarded, so far as it can be done safely ;—and a command given merely to display the possesion of authority, will provoke a desire for resistance, even if the fear of punishment restrains open disobedience. Paul rarely uttered a precept which showed more wisdom and knowledge of human nature, than when he said, And, ye fathers, provoke not your children to wrath.' The same wicked feeling which prompts to commands, for the sake of showing authority, or giving vent to passion, prompts those to whom the commands are addressed, to resist or neglect them.

If children do not learn obedience at home,

they will be apt to be rebellious and restless under civil government. New England owes much of her good order, to parental discipline. Her district schools have a similar influence. The children, while away from the government of parents, are under that of instructers. If they learnt nothing but to obey, in these schools, the acquisition would be invaluable. Those children, who are suffered by their parents to stay away from school, and wander without restraint, are more obstinate and disobedient citizens than others, in future life. If society was one unbroken mass, it could not be managed. It must first be divided into minute parts, as in families and schools, before it can be brought into subjection to government and laws.

Regard to the duties of a good citizen, as well as to his own happiness, will induce the Christian Farmer to rule well his household. He has peculiar facilities for doing this, in his retired situation. His children are not so much exposed, as they would be in a city, to the influence of unruly boys, who would teach them to despise and cast off parental authority. His efforts to maintain good order in his family, are

not thwarted by an influence out *of doors*, over which he has no control.

Instruction is another duty which the Christian Farmer owes to his family. We include, in this, such advantages for education in public and private schools, as are suitable to his own circumstances, and the business which he designs they should follow for life. In deciding on their profession, he will consult their talents, physical constitution, and in ordinary cases, the bent of their minds. If a business which they must follow, all their days, is their choice, it will add much to their happiness, and chance of success. On the other hand, if they dislike it, they will not only be unhappy, but, very likely, will not pursue it with energy enough to obtain patronage.

But under this head, we specially include the *personal* instruction which a Christian Farmer owes to his family. He is not only a king, but a priest, in his own household. However many advantages for education he may furnish his children, in private and in public schools, he cannot free himself from the duty of personal attention to their religious education.

Moses made provision for the public religious instruction of the Hebrews,—but he did *not* leave the matter there: "These words which I command thee, this day, shall be in thy heart; and thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down and when thou risest up." This was the most efficient mode of planting the truths, which Moses had delivered, in their minds.

So at the present day, children may learn much respecting their duty, on the Sabbath, from the preacher, or from the teacher in the Sabbath School,—and they may, when the instructer feels his responsibility, and is qualified for his profession, learn much at the Common School. But the parent has more advantages than either of these, for inculcating religious truth. He has more opportunities for giving his children instruction in divine things, than any others. He is with them longer, and in a greater variety of situations. He is with them in the house; he is with them by the way; he is with them when they lie down;

s with them when they rise up. He
ɔpportunity to accommodate truth to
ous circumstances and trains of feeling.
addition to all this, he can approach
rough every avenue of the affections.
ar the truth from the lips of their pa-
th more respect and docility than from
of others. What a beloved father or
ells them concerning God, and heaven,
, and their own souls, they receive as
hout hesitation. Parents, too, have
o the minds of their children at an
ge than others,—an age when the im-
s are deepest, and when the direction
y given to the whole character.
ıot our object to specify, minutely, how
:uction should be communicated. We
ıark, that it ought to be seasonable, not
hen the mind of a child is bent, more
ıal, on something else, but rather when
ıd, as some flowers, at certain periods,
their bosoms to the rays of the sun,
; to the influences of truth. The in-
ı should be simple, and not given with
ıd tone, which make the child feel that

religion is a melancholy business. The instruction should not be given at set seasons only, as on the Sabbath, while it is neglected at all other times,—nor appear to be given as an unwelcome task. Too much should not be poured into the mind at once; and it should always be attended with the feeling, that the blessing of God is essential to success, and with fervent prayer for this blessing.

If in addition to all this, the Christian Farmer will furnish his family with suitable books and periodicals, an abundance of which are to be easily obtained at the present day; and will endeavour to prepare himself for teaching, by studying the best modes of instruction, he may expect that his children will grow up in the fear of God and be fitted for heaven.

Family prayer will be valued as a delightful privilege, by the Christian Farmer. Its influence on himself, and on the good order and peace of his family, will forbid him to regard it merely as a duty.

By family prayer we do not mean, what is sometimes called by that name,—a short season during which a chapter is hastily read in

Bible, and a form of prayers offered, with-
the semblance of devotion, amidst disorder
noise. We mean a season set apart for
communion with God,—when all the mem-
s of the household can come together, to
l the Bible and ponder it; to confess to
ven their offences, and to ask forgiveness;
hank the Giver of all good for past mercies,
to supplicate for themselves and for the
ld, new blessings for the soul and for the
y.

No wonder that some do not find either
nselves, or their families, interested in this
rcise. They neither devote to it the neces-
time, nor make for it the necessary prepara-
. A part of the family, perhaps, are not re-
ed or expected to be present. Another
t are not present when the parent begins to
l the word of God; and while he continues
ead, those who had come together in season,
disturbed by others, or by attention to some
sehold matters, which ought to have been at-
led to previously, or to be deferred until the
otions, if they can be called by that name,
inished. In such circumstances, solemnity is
gether out of the question; and it is not won-

derful if children and domestics catch the spirit of the scene and regard the whole either as a farce, or as a thing done only for the sake of form.

Family prayer is, doubtless, sometimes irksome to children and domestics, because the parent repeats the same words from day to day, without feeling the spirit of the petitions which he offers. Whether or not the same form of prayer should be used, at all times, we will not undertake to decide. Some may be so diffident as to feel straitened in this exercise, and the only alternative, in their case, is to neglect prayer in their families, entirely, or else use the same form. What their duty is, none can hesitate, a moment, in deciding. In other cases, where there is ability, the interest of Family Prayer may be increased, by varying it to suit present circumstances. But whichever of these modes is adopted, there is no excuse for dullness, and want of spirituality in the exercise.

No rule of universal application can be given, for the time of Family Prayer. Each parent or master must consult his peculiar circumstan-

: find it most convenient to attend
y before their morning meal, and
In the latter case, there will be
·rying, interruption, and absence.
ise, at evening, is deferred till a late
ıembers of the family will be wea-
part may have retired to rest. To
: evils, some have chosen the hour
y after their evening meal, for the
of the family. When this hour is
, it has advantages over every other;
ı the circumstances of the Christian
ll not permit him to devote this sea-
ıily Prayer.
atever time may be chosen for this
s wrong that any part of the family
abitually absent,—especially habitu-
ded. Some, it is believed, do not
ir domestics, and others in their em-
to attend Family Prayer, even if
: them to do it. Such a custom
'er find a place in the house-hold of
n Farmer. It is injurious, both to
d to his domestics. Their fidelity,
sty, their good will, and desire to

promote his interests, will be strengthene
joining with him in this delightful service.
Christian Farmer who goes forth into his f
in the freshness of the morning after of
with his laborers the incense of prayer to
will find them respectful and obedient.
will cheerfully share in his toils, as they
shared in his supplications,—and whe
shades of evening again gather the family a
the throne of grace, they will rejoice to
in his thanksgivings for the preserving c
God. Discord, and murmurings, and
are banished from his house, and from his
by the voice of prayer and praise. His
dren and his domestics look back to his
ing, as the scene of their choicest delight
memory loves, and will love, to linger
it, long after his happy spirit has join
assembly of the blessed in heaven.

The Christian Farmer will *allow his*
tics sufficient leisure, and proper oppo
for private devotion. He will so arran
business, that, if they are diligent, the
have daily seasons for retirement, and
able to throw on him any part of the bl
they neglect secret prayer.

l also see that all the members of his
serve the Sabbath. He will himself
an example of strict regard for this
He will keep its approach in view ;
ay out so much business, as to make
ecessary to labor later and harder, on
, than on other days. He will not
much work from his family that they
l justified in devoting to mere rest of
, a day which God has specially de-
r the moral improvement of the soul.
provide suitable reading for all the
of his household ; and not, as many
t his children to spend the day in idle-
leep, or in improper conversation, for
books to interest and instruct their
Vhatever excuse for such neglect there
nerly, in the difficulty of obtaining
itable for the young, there is no ex-
his kind, at the present day. Every
every taste may now be furnished with
for the Sabbath, which combines in-
, solemnity and interest. And the ex-
so trifling as to be within the means
intelligent parent.

The Christian Farmer will encourage and require his domestics to attend public worship. He will not keep them away from Church, to prepare for him a warm dinner; and when it is necessary for some member of the family to be at home, on the Sabbath, he will not require this of his domestics oftener than in their turn. He will feel that they need the benifits of social worship, as much as himself and his children; and that he has no right to deprive them of this privilege.

The Christian Farmer will *be kind to his workmen*. He will provide for them suitable food. He will be careful, when he pays his day-laborers in the produce of his farm, to give good measure, weight, and quality. He will not, because they are dependent on him, turn them off with his poorest grain, his poorest flour, or his poorest meat. Nor will he be slack in paying them their hire. They bear the burden and heat of the day, in his service, cheered by the hope of procuring necessaries for their families, at night, with their wages. A dollar, or a few dollars, may seem a small matter to their employers; but to them it may

be the only means for providing their children bread, on the morrow. They pay a high price for all they buy, because they purchase in small quantities, and can never take advantage of the market. If you withhold their wages, they will be obliged to give a still higher price, because they purchase on credit, and must pay the seller a heavy per centage for the risk which he runs of losing the debt. The Bible brings it as no trifling charge against the rich, 'Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of those which have reaped, have entered into the ears of the Lord of Sabaoth.' It may be less criminal to keep back the wages of the laborer by negligence, and thoughtlessness, than by fraud,—but an alarming cry will go up to heaven against him who has the means of paying his workmen, and neglects his duty.

The Christian Farmer will endeavor to exercise a good influence over his laborers; and for this he has great advantages, if he shows a regard for their interests as well as his own. But if he manifests a selfish spirit—a disposi-

tion to get as much work out of them as he can, while he pays them, grudgingly, the smallest wages, he cannot expect to benefit them, either by his instructions, or by his example.

The Christian Farmer will be cautious about employing laborers who are vicious, or destitute of principle. He will rather undergo some loss in his crops, than expose his children to the pestilential influence of men of bad habits, or dangerous sentiments. If necessity compels him to employ persons of this character, he will, as far as possible, keep them under his own eye, and give them no opportunity to instil their poison into the unsuspecting minds of his family. On this point there is not enough of watchfulness. Trained up in the midst of moral purity, the farmer can scarcely imagine the depth of wickedness which exists among the dregs of a city, or in some of the countries of the old world. He is not on his guard, because he knows not that an enemy is near. But prudence will suggest a rigid scrutiny, before he hires laborers, who may sow the seeds of error and immorality in the minds

of his sons, while scattering wheat or barley in the furrows of his field.

The Christian Farmer will be *kind to his dumb animals.* Nothing shows a man's disposition better than his treatment of his inferiors. If he is tyrannical or haughty toward them, you may be sure these are marks of his true character. So if he is harsh or unfeeling in his treatment of brutes, you may be sure he is cold and selfish at heart.

Cattle are treated cruelly when they are forced to tasks greater than their strength. This is sometimes done through a mistake of judgment, and sometimes to gratify the vanity of a master, who, having little merit of his own, attempts to rise into notice by the merit of his cattle. But the motive which most commonly prompts the farmer to overload his team, is the desire of gain. This is as unwise as it is unfeeling; for the owner usually loses by the excessive tax which he imposes upon their strength.

Cattle are sometimes overworked. The labor to which they are put is not improper in kind, but immoderate in degree. Time enough

is not given them to rest and recruit. If, in addition to this, they are scantily fed, or fed on unsuitable food, the cruelty and the injustice are much aggravated.

The farmer, who treats his cattle in the manner we have described, will be very apt to beat them from caprice or passion. Some teamsters seem to beat their oxen as an amusement, or from the mere force of habit, without thinking of the pain caused by every blow. But there is a higher motive for the kind treatment of dumb animals. 'Does God take care for oxen?'—Yes, he does, and he marks every stripe given without necessity, and in passion, as an offence against the law of benevolence. For wrong done to brutes as well as to men, we must render account in the day of judgment. They were given us to use—not to abuse and injure,—and we have no right to extort from them a single pang, which necessity does not require. We may call our cattle our own; but our ownership does not extend so far as to justify wanton stripes.

And the injury recoils on the owner; for cattle which are treated cruelly, will grow poor,

whatever may be the quantity or quality of their food. When they tremble in the presence of their masters, and at the sound of his voice, in vain he will try, with the choicest fodder, to make them appear like the herds of his milder neighbor. Interest, if not humanity, then, should teach the farmer to be kind and gentle in the treatment of his cattle.

No miraculous power of speech may enable them to remonstrate against our violence, and we may see no angel ready to slay us, with his drawn sword ;—but the eye of the Lord watches every stripe, and his ear is open to their mute complainings. He takes the part of the weak and defenceless, and he will execute vengeance in due time. The Christian Farmer will not suffer any under his control, *to kill birds for sport, or to rob them of their eggs, or of their young*, as is done by too many thoughtless people. It were enough for him that it is wanton and cruel. They build their nests in his groves, and, in return for protection, regale his eye by their beautiful plumage, and his ear by their sweet music.

But to disturb and kill them is not only cru-

[illegible] is impolitic. Many birds destroy a multitude of insects, which would otherwise devour the farmer's crops. The barn and chimney swallows, and the wren, for example, labor for him, diligently, many hours, every day, during summer; and their services, though little regarded, are of great value. Wilson says, that the red-wing blackbird destroys immense numbers of caterpillars and other larvæ which are more to be dreaded, by the husbandman, than the combined forces of all the feathered tribe. He is, then, that in search of food he sometimes pulls up a hill of corn,—he repays the farmer, a thousand fold, for this trifling damage. Many a bird has, through ignorance, been represented as an enemy of man, while really toiling hard for his good. Even Dr. Darwin gave up the beautiful woodpeckers to destruction, as the only means of preventing the injury done to the forest trees by their bills. In truth, however, they bore only those trees in which the grub has already taken up his residence; and darting in their long, arrowy tongue, put a stop to his ravages. Instead then, of killing these birds as malefactors, the farmer ought to regard

them as most efficient allies in defending his trees from dangerous attacks. 'Kalm tells us, that the planters in Virginia succeeded at last, by legislative enactment in exterminating the little crow, and exulted much on the occasion; but it was not long before their triumph was changed to mourning. They found that the acts had been passed for the benefit of the insects, not their own; and they would gladly have offered a larger bounty to bring back the persecuted birds.' Humanity and interest then, unite in demanding protection for the harmless and defenceless birds of the air.

Few duties are more neglected by farmers, than *planting shade trees* around their houses, and along the high-ways that border on their farms. If an abundance of trees, beautiful in shape and delightful in shade, were not near at hand; or if it were costly or laborious to plant them, in numbers sufficient for comfort and ornament, this neglect would be more pardonable. Or if the mass of farmers in the United States, as in England, were only tenants, it might be some excuse for this neglect, since there would be less encouragement for plant-

ing trees, under whose shade strangers, and not themselves and their children, might repose. But every thing allures farmers, here, to perform the duty we are urging on their attention. The trees of our country yield to none in fitness for use or for ornament. While in France there are but thirty species of forest trees, of the largest size, in the United States there are one hundred and forty. And many of these, for majesty and beauty, would grace the grounds around a palace.

Nor is there any real difficulty in rearing them for the purpose of ornament. Even large trees may be transplanted, with success.—'Count Maurice, of Nassau, when governor of Brazil, chose a naked island for his residence; and by removing trees, in great numbers, some of them fifty years old and more, soon covered it with verdure and beauty.' Or if transplanting large trees should be thought too expensive, smaller ones can be obtained from nurseries. The farmer can, at least, raise shade trees from the seed; and this is thought, by some, to be the most eligible mode. 'If it were possible,' says one, 'to procure young trees, raised

r the purpose, a few years might be saved, it to take trees from the forest, for the purse, is like forcing owls into the sun.'

If, then, it is so easy to enjoy the luxury of ade trees, around one's house, and on one's closures; and if our farmers possess the land fee, and the improvements are made, for eir own benefit, why do so few avail themlves of this privilege? Why are so many uses exposed to the scorching rays of the n, without one tree to temper the noon-day at? Why do so many unsheltered dwellgs seem to indicate that their occupants are ll afraid of an Indian ambuscade, as their thers were of old? Why such seeming care at no tree within gun-shot of their residence, ould afford a hiding place for the prowling vage? When our climate is so favorable to e growth of trees, and they are needed here ore than in England, to generate moisture, d to shield from a brighter and more burning n, why are our farmers so slow to imitate the ample set them in their father-land? It is ot dread of labor,—it is not want of time, or eans,—it is a want, we had almost said, a

criminal—certainly it is a censurab
taste.

But we would not leave the m
Some may not be influenced by a r
this. They may even think a wa
in such a case, an evidence of g
They may think that attention to o
their yards and grounds, is eviden
and a love of show. We would, t
the aid of principle. We would
Christian Farmer, to plant trees for
improving the moral feelings of the c
The gratification of the eye, the co
verdant shelter from the summer's
the healthful freshness imparted to
phere, we leave out of the accou
are blessings of no slight value, a
enjoyed with a grateful heart;—bu
influence of what we are here ur
vastly higher moment. There is a
nection between our character and
in which we move, especially wh
selves create the scenes. When a
confusion, it is difficult to preserve
our thoughts, or order in our affai

eat and well arranged, we catch the
f neatness. Even our thoughts and
poses will take a tinge of purity.
do not attribute to beautiful shade trees
amental grounds, and gardens, the pow-
hange the moral character, or disenchant
l of selfishness. We do not suppose
be a barrier against pride, and envy.
e suppose that they tend to refine and
the mind,—to smooth its roughness,
ate it above the influence of passion and
e. A taste for ornamental planting,
t be often found, where the soul is under
minion of what is gross and sensual.
may be exceptions; but the very sight
elling embowered with shade trees, sug-
he thought of purity and peace. A
suckle, climbing around the door post,
hiding the window, a rose bush or a li-
akens the idea of innocence, and refine-
and worth. These, at least, are not the
nts with which men would decorate the
of discord, and pollution, and hate.
gratifying to see that a taste for orna-
planting, is growing in our country.

Nurseries have been formed, where not only fruit trees of the choicest kind, but forest trees in the greatest variety, may be obtained, on reasonable terms. The example has been set, of associations for ornamenting public grounds. Individuals of taste and wealth, who retire into the country, and engage in agricultural pursuits, will plant shade trees; and others will not be slow to take measures for enjoying the same luxury.

It is to be hoped that the time is not far distant, when at least the abodes of the dead shall not be destitute of every ornament but rank weeds, and thistles. Many grave yards in the country, show a great want of taste, and to a stranger indicate a want of affection and sensibility. If ornamented with trees and flowers, they would become spots to which the serious and refined might resort, for quiet contemplation on the vanity of earthly scenes.

A Christian will take care *to select an employment which is lawful, and best adapted to his taste and talents.* Whatever it may be, he will endeavor to excel in it;—not to gratify his own ambition, but to honor the Gospel

'hrist. The Christian Farmer is engaged
ı employment, which gives full scope to
nost cultivated and powerful intellect. To
e it may appear enough if a farmer has
cular strength, experience, and skill to
ıgh, and sow, and reap, and perform other
s of work which his business demands.
this is a very unworthy estimate of the
ifications of a Christian Farmer. Not only
ıgth, and experience, and skill to perform
ain agricultural processes, but a mind well
plined and richly furnished, are requisite,
is profession. A portion of the knowledge
:h he needs, may be obtained from practi-
ırmers ;—but a larger share must be sought
eriodical publications, and in works of sci-
:. The farmer, who intends only to go a
ain round in his business, cultivating particu-
crops in a particular manner, regardless of
reasons of what he does, need not take the
ble to acquire this knowledge. So the
:k who pretends to cure all sorts of dis-
s, by the same remedy, may spare himself
labor of learning the structure of the hu-
body, and the nature of the diseases which

he professes to remove. But a farmer who intends to proceed with judgment and skill, and to be able to cope with unexpected difficulties, will not be content until he knows the reason of the operations which he performs.

If we consider what scientific, as well as practical, knowledge the business of a farmer requires, for complete success, we cannot but feel that he needs a course of training, scarcely less thorough and extensive than is demanded in the liberal professions. What is there, or rather, what is there not, in agriculture, to tax the intellect and make demands on science? A practical farmer shall answer: "Almost every farmer will find within the range of his superintendence, a great variety of soil—the wet and the dry—the cold and the warm—the fertile and the barren—the light and the heavy—the clayey and the sandy. Each of these varieties, in order to the development of its latent energies, at the least expense, with the least exhaustion, and the most for the benefit of the cultivator, requires a diversity of management in its preparation, in its cultivation, in the kind of manure which may be applied,

with the greatest prospect of an adequate return, and, in the nature of the crop best adapted to the soil.

We have, also, a great variety of crops to cultivate, different kinds of grain, grasses, fruits and vegetables. Now all these require different kinds of management, in order to their successful, culture; and they are each of them better adapted to some particular kind of soil than to others. It is not every soil with the most skilful culture, that will reward the labor of the husbandman with a good crop of wheat or corn. Some soils will produce a liberal crop of grass, others will not; and among the cultivated grasses, some are peculiarly adapted to a particular kind of soil, where others will entirely fail.

The application of the various kinds of manure, requires the exercise of a sound discretion, instructed by experience and observation. These various kinds are particularly adapted to their appropriate soils. While they will all produce a salutary and beneficial effect, when properly applied, they will fail, or nearly so, when misapplied.

phere by which they are, in some measure, nourished.

Botany will teach him respecting the curious structure of plants. It will lay open before him the uses of their fibres and roots. It will disclose a set of small vessels for conveying the sap from the root to the branches and leaves, which resemble the arteries in the human system ;—and another set of vessels, corresponding to the veins, which convey the sap when changed into food for the plant, to every part that needs nourishment, even to the roots from which it proceeded. Nor is this knowledge of the structure of plants, useless lumber in the mind of a farmer. He has opportunities to turn it to practical account, almost every day of his life. The physician might nearly as well be ignorant of the anatomy of the human body, as the farmer of the anatomy of the vegetable kingdom. Indeed, the latter is less excusable for ignorance, in this respect, than the former,—for in every tree and vegetable by which he is daily surrounded, he has suitable subjects which he can dissect, without any

dread of legal enactments, or any violation of principles deep-rooted in the mind.

Geology will teach the farmer respecting the rocks, which, when decomposed, and mingled with animal and vegetable matter form the different kinds of soil. 'In general the nature of a soil is determined by the nature of the rocks beneath it.'

Entomology, which he may think, if pursued at all, should be left to those who have nothing else to do, he will find rich in practical results. On a knowledge of the habits of insects, and the modes in which their ravages may be prevented, often depends the successful termination of his summer's labor. Whoever else may neglect these sciences, and be unscathed in his business, they cannot be safely neglected by the farmer.

In former times, a prejudice against '*book knowledge*,' in regard to their profession, was very prevalent among farmers. That prejudice was groundless—was pernicious. A body of men proverbial for good sense, could not ' ng remain under its influence, when the sub- was brought before their minds. 'Book

›wledge ' in reference to agriculture, what is
An acquaintance with the best modes of
forming certain operations in farming—of
ing certain crops, of improving certain soils.
n such knowledge as this be hurtful to the
ner? Can he safely be without it? As
ll might the Chemist, in his laboratory, de-
m against book knowledge, in regard to his
; and go on, making experiment after ex-
iment, wasting his time and his money, to
›over a general principle, which his books,
e had consulted them, would tell him was
›overed, long ago, or from the nature of the
e, never will be discovered, because it does
exist. The farmer, by consulting his books,
is periodicals, may often find some one else
tried the same experiment which he is
ut to undertake, and found it to be useless
pernicious.
But we need not, at this day, urge the Chris-
ı Farmer to improve his mind and his farm,
attention to the records of the experience of
ers. The numerous periodicals devoted to
iculture, in our country, some of which
conducted with great ability, and deserve

an extensive patronage, are proof that the prejudice against book knowledge among farmers, is rapidly dying away.

Beside the influence of periodical publications, Agricultural Associations, and public exhibitions, have done much to dissipate prejudices against the application of science to farming. Still more, perhaps, has been done by the example of men of wealth and enterprise, who have cultivated their lands on scientific principles; and by successful experiment shown that 'book knowledge' enriches the soil, and adds to the quantity and excellence of crops. The celebrated Mr. Coke of England is an example of this, who raised his rents from $8000 to $200,000 a year, by improved cultivation.

We merely add, that the Christian Farmer will, not only from regard to his private interest, but from regard to the public welfare, favor every effort to improve his profession. The prosperity of every portion of the community, is closely connected with the success of agriculture. If this declines, all the interests of society fall to decay. If it flourishes,

ɔther departments flourish with it. The
ter the amount of products, if the expense
ɪt increased, the greater will be the pros-
:y of a community, the greater the popu-
n, and the greater the ability to support all
l institutions.

CHAPTER VI.

Christian Farmer's Duties.

'HE Christian Farmer will be *accommoda-*
towards his neighbors. He will cheer-
lend articles which they may need—even
gh it should sometimes be inconvenient.
will regard it as one of the sacrifices which
must sustain, for the privileges of society.
will not be churlish when his neighbors
ı to borrow a shovel, or a hoe, for which
as no immediate use. Those best supplied
farming implements, may now and then
t some additional article, and he himself
sionally may need to resort for assistance

to his neighbors. He will not, therefore, grudge to do a kind act for the benefit of others.

He will be careful of what he borrows, and return it as soon as possible. When the articles which he borrows are to be repaid in kind, he will return full measure, or weight, and see that the articles are as good in quality, as what he borrowed. In this respect, he will provide things honest in the sight of all men, and not leave any room for the suspicion that he seeks his own interest at the expense of his neighbor.

The Christian Farmer will not rely on others for implements of which he has frequent need in his regular business. He might as well rely on his neighbors for cattle to plough his fields, or for bread to supply his table. Such borrowing, when it springs from negligence, is censurable;—but when it springs from a wish to save money, to enjoy a benefit at another's expense, it is mean and unjust. It is as inconsistent with liberal, manly feeling as with Christian principle. It weakens the influence of a farmer on those with whom he associates—however unexceptionable may be the rest of his conduct. No matter what may

-what his activity—what his de-
this stain of selfishness, in the eyes
l, will disfigure the whole. It
f, in their minds, with the fervor
s—with the earnestness of his ex-
ith the purest acts of his benevo-
d this selfishness—for by men it is
n, and rarely forgotten.

at ' good fences make good neigh-
farmer who desires to remove all
scord, will see that his fences are
er repair. If he is negligent in
his character for thrift, if not
nay suffer. At any rate, bad fen-
pt to breed quarrels, and lead to
gation. His cattle break into his
elds. They injure his neighbor's
ough he may be willing to make
nsation for the damage, it is less
ir to his neighbor. Or the cattle
ak into his fields, and injure his
reparation offered seems to him
e damage. Hard words ensue—
broken—the neighborhood take
ng to their different interests, re-

[illegible] — and a laws [illegible] than to terminat[illegible] [illegible] survives the verdict [illegible] until all the pa[illegible] [illegible] grave yard, 'wh[illegible] [illegible] and the w[illegible]

[illegible] a few rod[illegible] [illegible] a few deca[illegible] [illegible] all this [illegible] and of g[illegible] [illegible] that he is [illegible] that mus[illegible] [illegible] justify hi[illegible] [illegible] A Chris[illegible] [illegible] 'lead us [illegible] in the perfo[illegible] [illegible] He knows [illegible] when others fall, he may fall,—and that w[illegible] the cattle of another make inroads on his la[illegible] even through his own fences, he may be tem[illegible] ed to feel it is because they are unruly, [illegible] not because his fences are low and weak. [illegible] will fear to have his interests conflict, in s[illegible] delicate circumstances, with those of his nei[illegible]

. He will see that it is wise to avoid a
ıptation which it is so difficult to encounter,
hout wounding his own character, and dis-
ıouring the cause of Christ. It is an old
xim that 'short reckonings make long friend-
ps.' Neighbors who have frequent dealings
th each other, should often balance their ac-
ınts. It will prevent many hard thoughts,
d unjust suspicions. Where accounts long
ı on without any settlement, there will al-
ıst always be some trouble at last. One
nks the other has charged too high a price,
has charged what he has not received, or
led to credit what he has paid. 'Many a
:le makes a mickle'—and an account accu-
ılates much faster than the debtor is aware.
he natural reluctance to pay for articles con-
med, years ago, adds to the danger that old
counts will be disputed. If the parties do
t get into a lawsuit, they may ever after be
ld and distant in their intercourse. The
hristian Farmer as he would avoid unkind
eling towards others, and prevent its exer-
e towards himself, will not be loose, in keep-
g, or slack in settling, his accounts.

Farmers should, at least every winter, take an account of their lands, their stock, their produce on hand, their notes, their implements of agriculture, and in short, of all their property. Every man ought to know what his circumstances are;—for without this knowledge, he may form schemes as ruinous to himself, as they are unjust to his creditors. Without this knowledge, he will not be able to judge what he can properly devote to charitable and benevolent uses. He may give less than his ability demands, and he may give more than justice to his family and to others, will warrant. The Christian Farmer will regard it as a serious duty, to keep such an account of his property, that he may know at least once a year, what is its real value.

The Christian Farmer, deriving a large part of his subsistence from the products of his own land, may, sometimes, feel that men who live on salaries, are extravagant, or they would not need so large incomes. He can scarcely see what they do with so much money. He has not, perhaps, half so much in his hands, during he | yet he lives as comfortably, he

thinks, as a good man ought to desire. He may regard the salary of his minister as too large, and wish to reduce it—or at least feel that his minister lives too expensively.

Now all this would be prevented, if the Christian Farmer were to take the trouble, to keep an exact account of the expenses of his family, from one day to another. When he thinks that men who have salaries spend more in living than they ought, he leaves out of view a large part of his own income. He sets down nothing for the use of his horses and waggon, and probably chaise—nothing for the milk, and vegetables, and fruit, and poultry, and grain, and meat which he derives from his farm—nothing for his fuel — nothing for his house rent. He often looks only at what he pays out for clothing, and groceries, and other things of this description. The mass of his expenses forms no portion of his estimate. Were he to pay money for all the articles enumerated above, and use them as freely as he does at present, the salary which he regards as extravagant, would be entirely inadequate to his wants.

ments. If this should happen, his credit will suffer; and those who trust him afterwards, will charge an additional price, because they do not expect punctual payment.

It has been recommended that farmers, when it is possible, should have spare capital sufficient for the support of their families, and the cultivation of their farms, for the year. In that case, the avails of their produce would not need to be paid out, for articles already consumed; but would be capital, with which the farmer could make his purchases, and hire his laborers to better advantage, the ensuing year. To employ spare capital, in this manner, is better for him than to employ it in the purchase of land which he will not be able to cultivate. Some have even said that a farmer, who cannot obtain capital in any other way, should sell a portion of his farm, and with the avails cultivate the remainder.

But it is not merely as good policy, that we would advise the Christian Farmer to 'owe no man anything.' There is a higher motive than this—his peace of mind—his growth in grace, and regard for his christian character.

If he is loaded with debt, it will be a source of constant perplexity, and vexation. He will be seeking for some mode of relief from his burden. He will lose all relish for what is intellectual and elevated, in his employment, and look at it only as a means of getting out of debt. Occupied with his embarrassments, he will have no leisure or taste for serious reflection on the scenes of another world. He will cease to be heavenly minded, and feel justified in fixing his affections on the present world.

He will be tempted to adopt measures for obtaining money, whose honesty is questionable; and to make promises which he can scarcely expect to perform. His conscience will suffer. Soon his neighbors will begin to say, he is slack in fulfilling his promises; and, at last, they may even doubt his strict regard to truth. His creditors, perhaps, will resort to the law to compel payment, and his property be sacrificed at public sale. That is only a small evil. Every instance of extravagance, or of imprudence, or even of neglect, of which he has ever been guilty, will be remembered, and repeated, and exaggerated. His good

be tarnished, and the holy cause of
er, through his misconduct.
istian Farmer will *cultivate a peace-*
rbearing spirit towards his neigh-
ı is the only spirit by which he can
uence over their minds, and win
hrist. It is the only spirit, too,
ıost cases, would render it possible
ive in comfort. A multitude of in-
continually occurring, to mar the
a neighborhood of farmers, if they
trifle to excite their displeasure.
, their sheep, their poultry, as well
nestics and children, may, at any
ı ground for mutual recrimination
They must not suffer a slight in-
ir gardens, or a few hills of corn
ɔ in their fields, or an unruly sheep
ɔreak friendship, or disturb good

istian Farmer will cultivate *kind-*
guage, as well as kindness in act,
neighbors. In his circumstances
e need of this, than among the in-
cities. Characters are very apt

to be criticised, and with a good deal of sever
where there is not something of interest to
must the attention. In cities, this tendenc
checked, to some extent, by the rapid oc
rence of new events. In the country, w
there are few changes to absorb the feel
it is very easy to indulge in scandal and un
remarks about individuals. Besides, peop
the country, are intimately acquainted
each other's character and whole course o
And as the population of the country se
changes, prejudices are transmitted, and a
mishaps which take place, are kept in me
from generation to generation. Feelin
dislike and family quarrels may be easily
petuated, and feed a spirit of censure an
traction. It will need much watchfuln
the Christian Farmer, to resist these influe
and to keep his tongue, at all times, unde
law of kindness.'

The Christian Farmer will be socia
friendly,—but he knows the value of time.
will not choose to spend hours in convers
which ought to be devoted to labor i
fields, or to study by the fireside. He

ıte, therefore, to interrupt his neighbors, isits unreasonable in length, or unseasona- ı time. The lounger, who robs men of : they often value more than their money, 'ill regard as a pest to the community. will not forget the admonition of the wise , 'Withdraw thy foot from thy neighbor's e, lest he be weary of thee.' He will d the reputation of liking to talk bet- han to work, for it will ruin his influence, ever unexceptionable may be the rest of onduct.

he Christian Farmer will feel an interest ıe affairs of his neighbors. He will love e them prosperous and happy. If they r away from the right course, in moral and ious things, he will mildly and frankly, at oper time, point out their fault. But he be careful to do it in a manner which will give offence, or get him the name of a -body in other men's matters. He will y to attain the just medium between in- rence to their welfare, and impertinent in- rence in things with which he has no con- . If his heart is under the influence of

the precept, 'Thou shalt love thy neighbor as thyself,' he will find it easy to avoid both selfish neglect, and culpable inquisitiveness, in regard to the offairs of other people.

The Christian Farmer will be a warm friend to the *cause of Temperance.* He will neither make use of ardent spirit, nor give it to his family, his visitors, or his workmen.

He will avoid it himself, as an enemy to health, morals, amiableness of temper, intellect, and growth in piety. He will avoid it, as impeding him in the prosecution of his business. It clouds his mind and exposes him to make bad bargains. When he has no bargains to make his business demands the continual exercise of a clear and cool judgment. The excitement of a single glass may sometimes be seen in crops, meagre, because planted in a wrong state of the soil—or injured, because gathered at an improper time. Like a ship-master in a storm, or among floating mountains of ice, the farmer needs a mind unexcited, and a judgment ever under his control.

The Christian Farmer will not suffer his family to use ardent spirit, becuase it exposes

pem to similar evils. It is unfriendly to the piet of a household, and to family government. ı makes the mind restless, fiery, and uneasy nder restraint. It exposes his children to rofane and dangerous company, and may, not nlikely, end in drunkenness and death. His wn comfort and peace, and their respectabili-, usefulness and salvation, will prompt him exclude the fatal poison from his dwelling.

What he knows to be so pernicious to him-lf and to his family, he dare not offer in iendly hospitality to his guests. He will not crifice his own principles and conscience, at e shrine of false politeness. He will not atify their appetite, at the expense of their uls.

The Christian Farmer will withhold ardent irit from his workmen, both for their good id his own. He would not desire, were it ssible, to poison their bodies, and ruin their uls, for the sake of wringing a little more la-r from their exhausted muscles. He dare t traffic in human blood, and send his neigh-r to perdition, to increase his own gains. ut he has no temptation to this. He knows

that ardent spirit diminishes the strength of his workmen, and their capacity to endure fatigue. He knows that it makes them passionate, and unmanageable. He knows that it leads them to do less work, and often to do it badly. He knows that under its influence they sometimes abuse his cattle, and break or injure his tools. Regard to his own comfort and interest, no less than to their temporal and eternal good, sets his face as a flint against the use of ardent spirit by his laborers.

The Christian Farmer will be a friend to the temperance cause, on account of its influence on society. Ardent spirit, it has been abundantly proved, is the cause of a large part of the poverty, disease, insanity, violence and crime, which burden and agitate our country. It blasts the public welfare, disturbs the public peace, and pollutes the public morals. It withdraws men from public worship, and hardens their hearts against the influence of truth.

As a friend to religious institutions, the Christian Farmer will wage a war of extermination against ardent spirit. Many ecclesiastical societies have become weak, if not extinct

through its baneful influence. The drunkard generally ceases to have the ability, or the inclination, to aid in supporting religious institutions. And many of those who are not called drunkards, but who drink ardent spirit in quantities once thought to be moderate, lose their relish for the house of God. Their property, too, dwindled away through negligence, bad bargains, and the cost of their drinking, they either sell, and remove with the remnant to the West, or become day-laborers in the place of their residence. The vender of ardent spirit, who has got possession of their estates, cannot cultivate all his lands. Through bad management, in the hands of tenants, the soil decays; the lands decline in value, because sober men do not choose to live in such a neighborhood; and the whole society suffers in consequence. The sober and industrious have a heavier burden thrown upon them than they can bear; and religious institutions are either given up, or supported by foreign aid.

The Christian Farmer will entertain right feelings towards *the institutions of religion.* His time, his influence, his personal efforts,

will be cheerfully devoted to their promotion. If need be, he will not draw back from personal sacrifices, in their support.

His pastor he will welcome to his house, and to his heart. He will not expect to find him perfect, and if he sees a failing, he will, for his own sake, for the sake of his family, and for the sake of religion, rather conceal it, than proclaim it on the house top. He will do all he can to increase the influence and usefulness of his pastor. If difficulties arise in the society of church, he will be the advocate of peace and moderation.

He will not hesitate to bear his share of the expense for supporting religious institutions, because he cannot be compelled to do it, by law. He will not think it hard to pay a proportion equal to what others pay, who are poorer; nor will he pay, with a reluctance, which shows that he regards all given for support of the Gospel, as thrown away.

If others attempt to participate in the benefits of Public Worship, at the expense of their neighbors, he will not imitate their example. He will regard it as mean, unjust, unchristian,

ıffensive to God. He will esteem the
›ral benefits of the Gospel enough to de-
the support of its institutions, as a means
›moting the welfare of society. He will
mber the noble testimony of Washing-
n his farewell Address to the people of
Jnited States. 'Of all the dispositions
ıabits which lead to political prosperity,
on and morality are indispensable sup-
. In vain would that man claim the trib-
ɔf patriotism, who should labor to sub-
the great pillars of human happiness, those
st props of men and citizens. The mere
ıcian, equally with the pious man, ought
ɜpect and to cherish them.' 'Let us with
on indulge the supposition that morality
be maintained without religion. Reason
experience both forbid us to expect that
ınal morality can prevail in exclusion of
ious principles.' The Christian Farmer
vs that religious principle will not long sur-
, if religious institutions fall to decay.
y are necessary to the very existence of a
blican government; and the man who re-
ɜ to join in their support, whatever may

be his professions, can do nothing more hostile to the political institutions of our country.

But the effect of religion in cementing the foundations of government, is not the only good temporal influence which it exerts. *Its connection with political economy* is a subject which deserves a much more thorough examination, than it has hitherto received. Beyond all reasonable doubt, the institutions of religion repay, in *pecuniary results*, all the cost of their support. Banish them from a society, for thirty years, and then see, if the land, and the houses, have not sunk more in value, than it would have cost to support the Gospel. Instead of industry, you will find idleness,—instead of temperance, you will find beastly intoxication, instead of quiet neighborhoods, you will find noise and profaneness, and riot,—instead of peace and friendship, you will find violence and law-suits, and family quarrels,—instead of the house of God thronged with worshippers, who gather strength to resist temptation, and recruit their exhausted powers, you will find taverns thronged with drunken brawlers, who become excited to new deeds of wickedness,

by a day of leisure, and exhaust still more their weary frames. The sober and the pious, have removed to other towns, to enjoy religious privileges, and get rid of troublesome neighbors; and none who value their own peace, or the comfort and education of their families, without strong necessity, continue to make such a place of discord and pollution, the place of their abode. The fences of the farmer are torn down and carried off for fuel; his orchards and gardens are robbed; and he can regard none of his property as safe, which is in any degree exposed. The pleasantness of the surface, and the natural richness of the soil, might allure men of respectability and worth, to settle there; but a nearer view of the state of society, repels them from its neighborhood. In the natural course of things, the fruitful field becomes a desert; and the moral corruption of the community is visible in the decaying mansions and the neglected farms.

This is no sketch of fancy. One need not pass beyond the limits of New England, to see its original. The Christian Farmer, who examines the subject, will find the description

not overthrown. And if he had regard to nothing but the pleasure of living in a quiet, honest, intelligent neighborhood, in which his property would not sink in value, because of the corrupt morals of those by whom he is surrounded, he would yield his prompt and cheerful support to the institutions of religion.

A very interesting class of a Christian Farmer's duties, relates to *Common Schools*. In our country, legislators endeavor to conform to the standard of public opinion. Unless through misjudgment, they rarely take a course which public opinion does not sanction, or go further than it leads the way. And if they should make the attempt, it would be useless. Suppose that an enlightened Legislature were to enact laws, which the real interests of their constituents demand, for advancing general education,—if public opinion did not sanction these laws, they would be torn from the Statute Book, before there had been time for a thorough trial; and the men who had dared to consult the public good, rather than public opinion, would not soon have another opportunity for similar transgression.

No permanent improvement, then, must be expected, in Common Schools, which is not required by public opinion. But on whom does public opinion, in our country, depend? The noble and the wealthy may give tone to it, in the monarchical governments of the old world. Not so in this land of freedom. The proportion of persons engaged in agriculture, in the United States, is greater than in Europe. While this class embraces about five-sixths of our population, it embraces about two thirds of the population of France, and about one-third of the population of England. And a larger proportion of this class are owners of land, in the United States, than in England or France. Their comparative respectability and intelligence, here, are greater, and consequently, they have a more decided influence in the formation of public opinion. Indeed, it is only of late that governments, on the continent of Europe, have seen fit to consult the wishes of the common people in their measures. But in our country, from the day that the Pilgrims landed on Plymouth rock, the people, in distinction from kings and nobles, have been the

source of public opinion, as they are of political honor and office.

To the great body of farmers, then, more than to any other class, it belongs to decide what public opinion shall be, in regard to our Common Schools, and of course, what shall be the destinies of our country. The Christian Farmer will feel the weight of this responsibility. He will expand his views to the magnitude of the object, and suffer no clamors of demagogues to prejudice him against his own interest. There is more danger, in our country, from an *aristocracy of knowledge*, than from an *aristocracy of titles and of wealth*. Our laws do not admit of entails, which perpetuate estates in the families of a nobility. If there is ever a real aristocracy, under our republican institutions, it will be founded in the knowledge of one class, while another class is sunk in comparative ignorance. The only way to prevent this, is to elevate the character of Common Schools. Whatever may be their condition, education will go on; but if they are neglected, it will be the education of [illegible] of the community. Those who

understand the value of knowledge, will spare no expense in the education of their children. If the means are not furnished in Common Schools, private schools will be established. The process has already begun. In some towns of New England, more is expended on private, than on Common Schools. In the former, children of one class enjoy every advantage which can be furnished by the best modes of instruction, expensive apparatus, and teachers trained up to their profession and amply compensated for their labor. In the latter, children of another class have access only to privileges, comparatively meagre. The teachers have but feeble inducements to become qualified for their employment,—the means for illustrating the studies are few, and the progress of the pupil must be slow and impeded.

Knowledge is power, and it never fails to give its possessor an advantage over the ignorant. While, then, the Christian Farmer will do nothing to check the growth of private establishments for education, but will rather regard them as means for advancing general knowledge; he will remember that Common

Schools, alone can prevent a broad dis
of rank, among our citizens. The first d
Christian Farmer, in regard to Common S
then, is to obtain and endeavor to form
minds of others, correct views of their

The Christian Farmer, will not, like
from a slight cause, or no cause, be abse
the meetings when committees are ap
and arrangements made, for establishin
mon Schools for the season. In hir
examining teachers, in providing the n
means for the comfort of scholars, and
ing the schools, he will cheerfully per
part, and not try to shift off these dut
others. He will not leave the instruc
the pupils to feel, from his neglect, that
nothing how the school is managed ;
cheer them by his presence, as often as
siness admits.

He will prepare himself for the c
examining teachers, and visiting sch
reading works which treat of the qual
of instructers—the most approved m
teaching—and the best school books.
take care that the scholars have eve

' for pursuing their studies with suc-
.e will be ready to adopt new appara-
new plans for teaching, when they
n thoroughly tested; and will oppose
valent apathy which makes so many
stricts content to stand still, while their
s are advancing in knowledge and re-
He will have no sympathy with
tous spirit, which would hire teachers
they are cheap, and refuse to build
nt school houses, because they are
He will feel that money should never
competition with knowledge and mo-
nough he is fully aware that the best
and the best apparatus, and the most
nt school houses, are the cheapest.
e is, in the end, more expensive than
ge. 'There is that withholdeth more
neet, and it tendeth to penury,' is in
more true, than in reference to the pal-
gs made by hiring cheap teachers, and
ing from children the means of instruc-
Common Schools. The harvest, in
, will be like the seed sown. If you
s, you will reap tares; if you sow
r, you will reap also sparingly.

Few things tend more to promote good morals and intelligence, in a country town, than *a well selected Parish Library.* By reading, as his leisure permits, a choice collection of books, the Christian Farmer's intellect is expanded, his sphere of influence enlarged, and his happiness much augmented. His children and domestics, too, instead of wasting their leisure in idle listlessness, or what is worse, spending it in immoral company, and in vain or pernicious amusements, will keep at home, and enjoy the long winter evenings in gathering intellectual treasures. The fireside will be cheerful and pleasant. Useless chat, and narrow-minded scandal will be far away. The happy circle, accustomed to commune with the great and good of past ages, and familiar with the thoughts and feelings of living authors of taste and talent, will scorn the low tales of the ignorant, or the malicious slander of the envious.

Sabbath School Libraries, in a measure, now supply reading for the younger members of a family; and many of the works lately prepared for youth, may be read, with profit, by

ersons of all ages. It was not so, in the hildhood of the writer. Then, there were o Sabbath Schools, and no Sabbath School ibraries. The collection of books, in private ibraries, was also much less than now. The arish Library was almost the sole resource or those who wished, in the country, to find aluable books, especially historical, and other imilar works.

But notwithstanding this favorable change, nd all that has been done by the friends of Sabbath Schools, in providing books for the young, there is still need of the Parish Library. From this source, many now conspicuous in public life, gained their earliest knowledge, and formed their taste for elevated subjects.

If appointed to select books for the Parish Library, you should not choose them at random. Be not deceived by a fair title page. It is not best to trust to the bookseller, merely, for sometimes the bookseller may not know the exact character and merits of all the works which his shop contains; and if he does, he cannot know the tastes, and circumstances of those for whose use you are purchasing. Nor

can he know, unless you have with you catalogue of the books already in the Librar and he takes the trouble to look it over, a weigh it well—which will not often be don —what kind of books you most need. Yo Library may be deficient in history, and y he might advise you to buy poetry, or essay However good these works might be, in the selves, they would not be good for your L brary, when you most needed works of a d ferent kind. It is very natural that books lers should wish to trade with you, and oft they would not think of inquiring whether t books they have on hand are such as y really want.

Before leaving home, ascertain what sort works you ought to purchase, in order to mak a proper variety in your Library; wheth works of history, or theology, or miscellan If you think yourself not fully qualified for t task of selecting, it would not be amiss to co sult your clergyman, or some other person intelligence and taste. The trust is one o slight magnitude; for if you introduce in our Parish Library, a work immoral,

merely insipid, it is like choosing a wicked, or a weak man, to be a companion of yourself and your family, for many long years.

The Christian Farmer, too, will not grudge a slight tax, to purchase new books enough to keep up an interest in the Parish Library. Men are fond of novelty, and a library which is not frequently replenished, will certainly lose its hold on the public mind, and soon run down. This has been the fate of many a Parish Library. Their history, in brief, is this. The most enterprising and intelligent members of the Parish, come together, and vote to establish a Library. A good deal of interest is felt, and money enough subscribed to purchase a handsome collection of valuable works. Rules are adopted in respect to the use of the books; and the Library meetings are, for a time, well attended. At length, the books begin to be worn by hard use; they have lost their fresh, alluring look; they have been read, or at least, taken out, by a large part of the proprietors, and as a natural result, few care for them again. The spirit which existed, at first, has subsided. A part

of the company refuse to be taxed for the sake of adding to the stock, alleging that they have already more good books than are taken from the Library. The rest become dissatisfied, and the end is, either that they conclude to disband, each taking his proportion of the spoils, or else the Library is left in some lonely room, to be rarely visited except by moths and spiders. These are now and then disturbed by some person, more inquisitive than his neighbors, who seeks, in this deserted spot, a fact from history, to aid him in a speech before a village Lyceum, or for a celebration on the fourth of July.

The writer has seen Libraries which contained a very respectable number of works, such as the community need, given up as useless by the owners. Nothing was wanted to revive the spirit which originally collected the volumes, but a small sum annually, to purchase new and popular works. The foundation was good, the building was sound and commodious; but it was abandoned, for want of a few dollars expended in repairing its windows and paving its walks. Where such a

Library is to be found, a Christian Farmer can scarcely do a more patriotic work, than to rouse his fellow citizens to their duty, in reviving and reëstablishing it.

The Christian Farmer will cheerfully *pay his portion of the public taxes.* He will regard it as the price for the privileges of society, and for the protection of his property and personal rights. If his taxes are small, the burden will be light. If they are large, he will have the more means of payment. He will not be so unreasonable, as to complain that his taxes increase with the increase of his property. He will not, like many, when he has ample means at hand, compel the collector to call again and again for his taxes, because he dislikes to part with his money. In this, as in all his other dealings, he will keep in view the honor of his religion, and feel that he is not living to himself. He will endeavor to imitate the example of his master, who, rather than give the slightest occasion for reproach against the gospel, wrought a miracle to pay tribute.

We have already remarked that the Chris-

[illegible]

[illegible] measures [illegible]

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[illegible] emphatically [illegible]

[illegible] the guilt [illegible]

[illegible] hereditary monarc[illegible]

[illegible] and oppressive acts

[illegible] down on their subjects the judg

heaven. How much more must suc

ment be expected, where the people

[illegible] and approve of their wicl

[illegible] Christian Farmer, cannot, ther

[illegible] from all concern w

litical matters, without a violation of duty. For the misconduct of rulers, he is in a measure answerable, because he has not done all he could to place better men in office. He cannot expect that his prayers for a just and equitable government, will be of any avail, while he neglects the means already in his power, for securing this result. In a republican government, if men of principle and integrity fill public stations, it is because they are elevated by the votes of freemen. How, then, can a christian elector pray for rulers who shall be just, 'ruling in the fear of God,' while he neglects the only means by which his prayer can be answered.

The Christian Farmer will not be prevented, by slight excuses, from voting for civil rulers. Neither the charge of mingling religion with politics, nor any other charge which men destitute of principle, may invent, will deter him from the polls. It is no less his right as a citizen, than his duty as a Christian, to exercise his elective franchise, and to exercise it in the fear of God. A warm party politician he will not be,—for it is scarcely

es, the tenure by which a large portion of
soil is held, and the condition of laborers,
very different. Under the feudal system,
art of the cultivators of the soil were slaves.
ese were the most numerous class. They
d a right to nothing but subsistence and
thes, from their master, and he claimed all
profits of their labor. All they accumula-
l belonged to him. Sir Walter Scott de-
ibes the dress of a peasant, in these times,
part of which was a brass ring, resembling a
g's collar, soldered fast to his neck, with an
cription stating that he was 'the born thrall
Cedric.'

Another class, who cultivated the ground,
feudal times, were those called villani or
lains. They were bound to the soil, and
nsferable along with it,—but they differed
m slaves, in paying a fixed rent to their
sters for the land which they cultivated,
d then all the fruits of their labor and in-
stry, became their own property.

A third class of agriculturists, in feudal
ies, were free men. These, in addition to
small property of their own, usually culti-

vated land belonging to their more wealthy neighbors, for which they paid a fixed rent. But their state was so wretched—they were so much exposed to the tyranny of the great proprietors of land, that many of them, in despair, renounced their freedom, and becoming slaves to their more powerful masters, sought safety and peace at the price of liberty. There has been a gradual improvement in the condition of agriculturists in Europe,—but in England, Henry VIII, in 1514, enfranchised two slaves belonging to his manors, and as late as the year 1574, 'there is a commission from Queen Elizabeth with respect to the manumission of certain bondmen belonging to her.' Even at the present time, in Russia, 'the great mass of the population are slaves, attached to the glebe.' 'In Poland, sometimes denominated the granary of Europe, this humiliation is aggravated by subjection to a foreign master.' In Asia Minor, the pachas generally get possession of a large share of the produce of the land. The present ruler of Egypt, Mohammed Ali, has taken into his own hands almost all the lands in the country. Even the

ners of those lands which have not yet
n seized, are not masters of the crops.
ey cannot dispose of them until the agents
government have taken what portion they
ase, at their own price. No one is permit-
to fix a price for himself, or to choose a
ket. In the Sandwich Islands, the people
not own a foot of land. The king and the
efs take what they please of the little pro-
e that is raised. The Hindoos have no
perty in the soil. The lands which they
ivate are the domain of the prince, who is
sole proprietor. In Lower Canada, on the
ks of the river St. Lawrence, land is still
d by tenants who pay a tithe of fish, or an
ivalent in money. And even in England,
ere agriculture is most skilfully conducted,
greater portion of the land is held under
erior lords,—is occupied on lease,—and no
onsiderable share of the products are swal-
ed up by rents, and taxes, and tithes to
clergy. The poor-rates are so heavy,
some proprietors have relinquished their
tes, to avoid the burden of payment.
n no country on earth is the situation of

farmers so eligible, as in the United States, they use their advantages. With a goven ment, free, and administered on economic principles, with sound political and religio institutions, with a soil that richly rewar skilful cultivation, and with no superincumbe mass of aristocracy to check their energie and consume their earnings, the agricultur of our country, hold in their own hands, und the blessing of heaven, ample means of pr perity in this life, and of happiness in t world to come. If they are dissatisfied wi their situation, they will have no reason complain, when what they enjoy is given others, who know how to estimate its val 'He hath not dealt so with any nation,' sho be the warm sentiment that fills the heart an American Farmer, and that bursts spon neously from his lips, not in the boastful to of pride and vain-glory, but in the chaste accents of gratitude and praise.

END.

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